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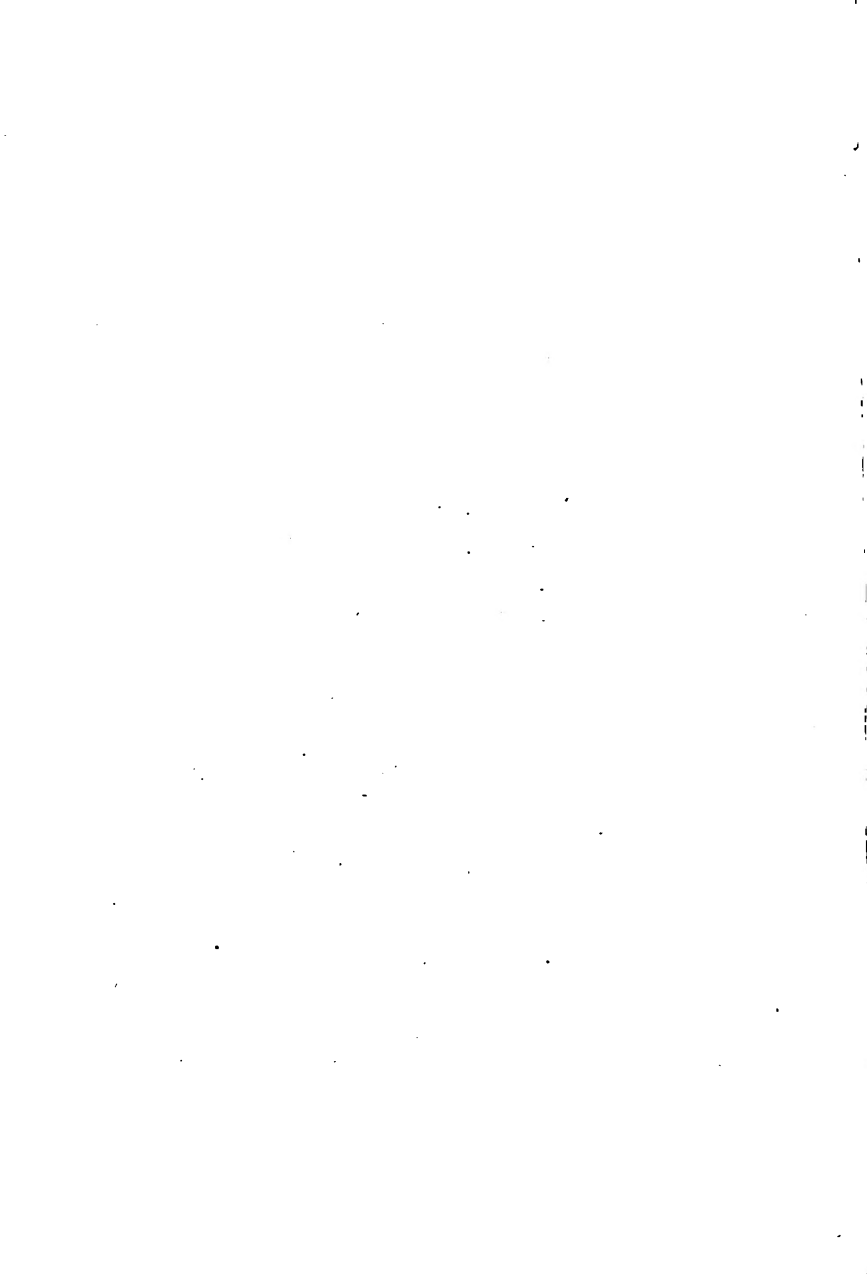


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H. W. Goodall.







THE
ELECTRA
OF
SOPHOCLES.

WITH NOTES,

BY R. C. JEBB.

REVISED AND EDITED, WITH ADDITIONAL NOTES,

BY

R. H. MATHER,

PROFESSOR OF GREEK AND GERMAN IN AMHERST COLLEGE.

FIFTH EDITION.

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PREFACE

TO THE REVISED EDITION.

WHEN this revision of the *Electra* was undertaken, the chief aim was to supply references to several of the best American grammars, and explanations of some difficult passages, where the notes of the English edition seemed too meagre for our students. But, as I worked into the play, I found that to make a satisfactory text-book for my own classes much more was required. Mr. Jebb's notes, while thorough and very suggestive, are adapted to more advanced students than are found in the younger classes of our American colleges; hence I have desired to supply this want, while retaining all that is most valuable to teachers and older collegiate scholars. To prevent the notes from being disproportionate in quantity to the text, I have been obliged to omit many of the quotations from other Greek authors, while aiming to retain enough to fully illustrate the points involved in each reference; and all the examples given are translated, as untranslated examples I have found of little value to students in the ordinary preparation of their lessons. These changes necessitated an entire recasting of the notes, with such frequent omissions and addi-

tions as rendered it impossible to designate satisfactorily what portions belonged to the original edition, and what to the present revision ; and hence I have not attempted it. Unlike the English edition, the text and notes have been kept distinct, my experience as a teacher convincing me that "foot-notes" are not so carefully studied as where the text-book is prepared in the other form.

In the work of revision I have consulted the usual standard editions of Sophocles, and in cases where they have been followed proper acknowledgment has been given.

I desire also to express my appreciation of the patience and thoroughness with which the "University Press" has performed its share of the work.

Any person calling my attention to errors — and they are always to be found in Greek text-books — will be gratefully remembered.

R. H. MATHER.

AMHERST, June 15, 1873.

INTRODUCTION TO THE ELECTRA.

THE *Electra* is the only extant play in which Sophocles draws on the legends connected with the house of Pelops, — the source to which Æschylus was indebted in his Orestean trilogy, and Euripides in his *Electra* and *Orestes*. The contrast between Euripides and his predecessors is too well marked to gain much in clearness from the accident of his having treated the same subject. But there is perhaps no method by which the distinctive character of the Sophoclean *Electra* can be more readily brought out than by viewing it in connection with the *Choephoræ*. Before attempting a brief comparison, it will be useful to glance at the Pelopid story in its historical growth, — as it appears in the *Iliad*, in the *Odyssey*, in early fragments, and in Pindar.

(a) *The Iliad*. In the *Iliad* the Pelopidæ are prominent, but only as the ancestors of Agamemnon, — as a long line of princes deriving from Zeus and succeeding each other in peace, until the sceptre was handed down to the leader of the war against Troy. See *Il.* II. 100 : — “Agamemnon the king rose up, holding the sceptre that Hephæstus wrought; Hephæstus gave it to Zeus, son of Cronus, supreme; and then Zeus gave it to Hermes, messenger of the gods; and Hermes the god gave it to Pelops,

smiter of horses ; and then Pelops gave it to Atreus, shepherd of the people ; and Atreus at his death left it to Thyestes, rich in lambs ; and then Thyestes left it to Agamemnon, that it should be borne in his hand, and that he should rule over many islands and all Argos."

In this record there is no hint of the later conception, which throws out the fate of Agamemnon against a deep background of antecedent family horrors, — the sin of Pelops, — the murder of Chrysippus, — the murder of Pleisthenes, — the episode of Atreus and Thyestes.

(b) *The Odyssey*. Here, for the first time, appears the germ of an epic Oresteia. In the council of the gods (*Od.* I. 35), Zeus says that Ægisthus had, *ἔνερ μῶρον*, "beyond his destiny," wedded the wife of Agamemnon and slain the king, though the gods had warned him "neither to slay Agamemnon, nor to woo his wife ; for there shall be a retribution from Orestes, descendant of Atreus, so soon as he shall come to man's estate, and feel a yearning for his own land. Thus spake Hermes, but he persuaded not the mind of Ægisthus by his friendly counsels ; and now Ægisthus has paid at one reckoning for all the guilt." Again, Nestor says to Telemachus (*Od.* III. 193) : — "Of Atreides, you of Ithaca have yourselves heard, though afar off, how he came, and how Ægisthus plotted dark death. But verily the man paid a dreadful reckoning ; so that it is good that at least the son of a dead man should survive : for thus Orestes was avenged on the slayer of his father, on treacherous Ægisthus, who slew his famous sire." Lastly, the story is told with circumstance in *Od.* IV. 514 ff., where Menelaus recounts to Telemachus what he had learned in Egypt from Proteus respecting the fate of Agamemnon. The ships of the chieftain and his comrades,

driven northward from "the steep mount of Malea," had found harbor near a spot "where Thyestes had his dwelling aforetime, but where Ægisthus, son of Thyestes, then dwelt." Then did Agamemnon "set foot joyously on his fatherland. . . . But so it was that a spy saw him from a place of espial; for treacherous Ægisthus had taken a spy and set him there, and promised him pay, two talents of gold; and the spy watched for a whole year, lest Agamemnon should slip past him, and have time to collect a warrior's might. And the man set out to bring the news to the house, to the shepherd of the people. And straightway Ægisthus devised a cunning scheme: he chose twenty of the boldest men of all the people, and set an ambush; but over against it he commanded to prepare a feast. Then he went to bid Agamemnon, shepherd of the people, with chariots and horses, plotting cruel things; and he brought him back, dreaming not of death, and when he had feasted him, he slew him, as a man slays an ox at the manger."

In this epic version of the story two points are noticeable, — the place held by Ægisthus, and the character of the vengeance taken by Orestes.

1. In the passage just quoted, as also in the speech of Nestor (*Od.* III. 193), Ægisthus is the sole contriver of the deed. The other notice (*Od.* I. 35) presents him as a bold and wicked man, who defied the express warning of the gods, and took the consequence of his deed, *εἰδὼς αἰπὸν ὄλεθρον*. This is plainly a different Ægisthus from the despicable accomplice seen dimly in the background of the Æschylean Clytæmnestra's crime, — from the Ægisthus who is termed by the Electra of Sophocles, *ὁ πάντ' ἀναλκίς οὗτος* — *ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος*. It is true that,

even in the *Odyssey*, the treacherous and cowardly means employed by Ægisthus are always dwelt upon; it is true, moreover, that the criminal complicity of Clytæmnestra is twice referred to (*Od.* iv. 92; xxiv. 97). But the fact remains that, in the epic *Oresteia*, Ægisthus stands in the foreground, and is at least credited with so much force of character as is requisite to originate and execute a great crime.

2. It is nowhere said in the *Odyssey* that Orestes slew Clytæmnestra. He slays Ægisthus only, — a stranger in blood, and the murderer of Agamemnon. From the meritorious character of such a deed there was absolutely no deduction to be made; it was, according to the usage of the Homeric age, his plain and urgent duty; its performance was a title to good repute: —

ἦ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα;

Od. i. 298.

(c) *Early Epic and Lyric poets.* From these, in the interval between Homer and Æschylus, the story of the Pelopidæ appears to have received an important development. In his *Einleitung zur Electra*, Schneidewin notices its treatment by Agias of Trœzen in his *Νόστοι* (circ. 740 B. C.), by an unknown author in an epic called the *Ἀλκμαίωνις*, and by Stesichorus of Himera (circ. 610 B. C.) in a poem which was probably a comprehensive lyric *Oresteia*. To Stesichorus appear to have been due three important innovations in the story. First, the notion of an hereditary curse begins to be interwoven, — not, indeed, as resident in the line of Pelops, but as entailed on Clytæmnestra by her father Tyndarus. Secondly, Clytæmnestra, and not Ægisthus, is brought into the foreground

as chief agent in the murder of Agamemnon. Thirdly, Orestes slays, not Ægisthus only, but Clytæmnestra also. And now for the first time the Furies appear on his track, while Apollo comes forward to shield him, deigning even to lend him his bow and arrows, — a hint afterwards borrowed by Euripides (*Or.* 268, *δός μοι κερυλλὰ τόξα, δῶρα Λοξίου*).

(d) *Pindar.* A passage in the 11th Pythian (vv. 20–56) is occupied with the nemesis which overtook Clytæmnestra and Ægisthus. The subject is suggested by the mention of Cirrha, where Thrasydæus conquered “in the rich lands of Pylades, friend of Laconian Orestes; whom, when his father was being murdered, Arsinoe (the nurse) withdrew from under the violent hands — far from the direful cunning — of Clytæmnestra. . . . And Orestes, a tender child, found a refuge with Strophius, the aged friend of his father, dwelling at the foot of Parnassus; but in the tardy day of wrath he slew his mother, and laid Ægisthus weltering in blood.” In two points Pindar’s sketch of the story is original. It contains the earliest extant notice of the sojourn of Orestes in Phocis; for in the *Odyssey* (III. 307) Orestes returns home, not from Phocis, but from Athens. Secondly, it is suggested (*Pyth.* xi. 35) that Clytæmnestra’s motive for the murder of Agamemnon may have been the immolation of Iphigeneia at Aulis. The *Odyssey*, on the contrary, implies that Clytæmnestra was accessory to the crime solely through her passion for Ægisthus. The story of Iphigeneia’s death first appears in Stasinus of Cyprus, an epic poet of the 8th century B. C. (Schneid. *Einl. z. Electra*). It will be seen presently how the motive hinted by Pindar is employed by one of the tragedians.

Thus at the beginning of the 5th century B. C. the growth of the mythus is complete. It has been gradually amplified by the accession of new incidents, gradually subtilized by touches palliating the crime and clouding the justice of the revenge, until the simple Homeric Oresteia, the story of a plain duty bravely done, has been complicated into a subject for dramatic analysis.

When we inquire how the two elder tragedians have respectively dealt with one segment of this large subject, with the argument of the *Choephoræ* and of the *Electra*, a divergence of mythical creeds is at once evident. Æschylus follows what we have seen to be the latest and most complex version of the story. Sophocles leans to an Homeric treatment; his Ægisthus, if base and mean, is the leading criminal, whose punishment is the climax of tragic interest; his Orestes, in executing the revenge, does an absolutely good deed. This difference of conception which necessarily modifies every detail of treatment, was obviously imposed by the fact that the *Choephoræ* is the second piece of a trilogy, a link in a chain; while the *Electra* of Sophocles, in accordance with a practice introduced by its author, possesses an independent unity, and had apparently neither prelude nor sequel. In the *Choephoræ*, Æschylus is only working up towards the climax at last reached in the *Eumenides*. He is only creating that feud between two conflicting interests, — the son's duty to a dead father and to a living mother, — which is finally to be reconciled on the Hill of Ares. Hence it is not the aim of Æschylus to throw all the guilt into one scale, to represent Clytæmnestra as without excuse, or Orestes as the champion of an absolutely righteous cause. Rather he seeks to convey an impression of divided guilt, of contend-

ing and almost balanced claims, in such a manner that the spectators shall sympathize with Orestes, yet shall still be capable of suspense as to the ultimate verdict of the Areopagus. The Æschylean Clytæmnestra pleads, as the chief motive for her crime, a mother's anguish for the murder of a daughter. In the elevation of her resentment, in her masculine energy and decision, she stands so high above the Æschylean Ægisthus, that the old epic motive for her deed, a woman's love for her paramour, is scarcely permitted to enter our thoughts. On the other hand, Agamemnon in Æschylus is by no means the stainless victim of whom we hear in Sophocles. He is, indeed, a majestic figure, ὁ παντόσεμνος, and appeals strongly to heroic sympathies. But he is also one who, by his own actions, has become directly amenable to the *παλαὶς δριμύς ἀλάστωρ*, — that Curse abiding in the house and influencing the fortunes of its guiltless as well as its guilty members, yet always on the watch for such personal conduct as may place any particular individual more directly in its power. Agamemnon falls under the stroke of Clytæmnestra; but close behind, towering above her while she strikes and enveloping the action in its shadow, stands the implacable Erinys.

Again, great pains are taken in the *Choephoraë* to give the utmost prominence to the relationship of son and mother subsisting between the slayer and the slain; and in the last resort, to make the very most of the appeal to filial piety in arrest of judgment. In Æschylus, as in Sophocles, a terrible dream impels Clytæmnestra to send offerings to the tomb of Agamemnon; but the difference between the dreams is significant. In Sophocles Clytæmnestra's dream merely shows her Agamemnon restored to life; he plants

his sceptre at the hearth, and it puts forth branches till the whole land is overshadowed. The Æschylean Clytæmnestra dreams that she had suckled a serpent in the cradle of Orestes, and that her nursling has turned upon her to slay her. It is on hearing this dream that Orestes finally resolves that *he* will enact such a part (*ἐκδρακοντωθείς ἐγὼ κτείνω νῦν*), — thus accepting, as the decisive encouragement to his deed, the very illustration which places it in the most odious light. From the opening of the play, the destined avenger is troubled with visitings of conscience and disturbing doubts, against which the express command of Apollo and the clear duty to the dead prevail with the utmost difficulty. It is the evident defect of the *Choephoræ* as a drama that, through nearly six hundred lines, or more than half the entire play, the action is stationary at the same point. Electra and Orestes linger at their father's grave, invoking his spirit to aid them, dwelling on his wrongs, on the oracle of Apollo, on the dream of Clytæmnestra, — seeking in all ways to confirm their shrinking purpose. Schlegel has suggested an apology for this suspension of progress. "It is," he says, "the stillness of expectation before a storm or earthquake." This defence appears to us to miss the point. It is true that the catastrophe becomes more tremendous by its reservation to the end of the play. But the chief significance of the long pause before the blow surely lies in the hesitation which it betrays, — in the wavering choice between conflicting duties, in the trembling of the balance until argument piled on argument turns the scale. No sooner has the deed been done than the old doubts start up afresh. When Orestes, at the end of the play, descries the Furies, his conscience at once tells him on what errand they have come. In vain

the Chorus attempts to reassure him. "These are no phantoms of evil before me: without doubt these are the patient sleuth-hounds of my mother."

In the *Electra* of Sophocles there is no trace of the moral agony which convulses the action of the *Choephoræ*. There is nothing but inflexible resolve, — steadfast progress to a righteous end, — the expiation of Agamemnon's death by the death of his murderers. The scope of the play is accurately given in its concluding words: "O seed of Atreus, from how long an ordeal have ye hardly come in freedom, crowned with peace by this day's effort." The aim of the poet is to concentrate our sympathies on the cause of Orestes and Electra. Clytæmnestra is no longer allowed to attract a share of compassion as the mother who cannot forget the immolation of her child; she does, indeed, plead that provocation, but the plea is disallowed and refuted with triumphant scorn by Electra. *Δόλος ἦν ὁ φράσας, ἔπος ὁ κτείνας*, says the Chorus, — "fraud was the contriver, *lust* the slayer." Her ungenerous treatment of Electra is brought into the strongest relief; and when she has thus been debased in the eyes of the spectators, she is slain almost as a *πάρεργον* of the retribution, with slight circumstance or comment. Ægisthus once more, as in the old epic story, comes to the front, and it is his fate which forms the catastrophe of the drama. As regards the agents of the vengeance, on their part there is no trace of faltering. The duty is urged on Orestes by natural feeling, by the common voice of men, by the spirit of his dead father, by Apollo and Zeus. He has been rescued and reared by the faithful servant expressly that he may become *πατρὶ τιμωρὸς φόνου*. He is far calmer and more resolute than the Orestes of the *Choephoræ*, for his whole life

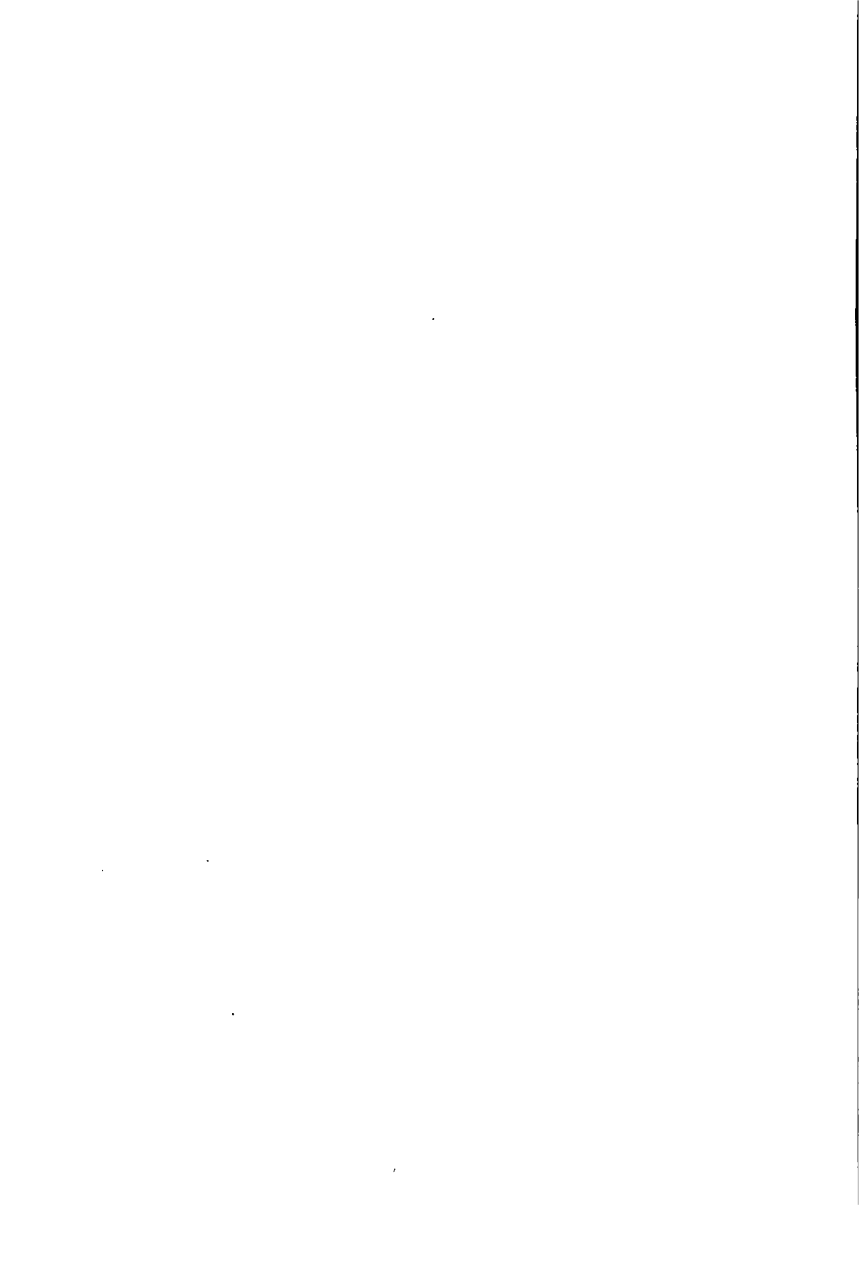
has been bound up with the conviction that he is the *καθαρτῆς πρὸς θεῶν ὀρμημένος*, — the purger of the house with a mission from the Gods. Even the Delphic oracle which, as in *Æschylus*, constitutes his patent of revenge, has a different tenor. In the *Choëphoræ*, it denounces the most tremendous penalties on non-performance, as if reluctance on the part of Orestes was to be expected. In the *Electra*, the oracle does not threaten, it merely instructs: assuming the will, it points out the way. Apollo Catharsius, the god of cleansing, is by the same title Destroyer of noxious things; and his influence sheds light over the drama by which the house of the Pelopidæ is purged of the inmates who defiled it. The *Electra* is pervaded by a keen tone of life and vigor, in contrast with the loaded atmosphere, the oppressive stillness of expectancy, which precedes the bursting of the storm in the *Choëphoræ*. It is in perfect keeping with the spirit of the *Electra* that the first scene opens at break of day, and calls up the sights and sounds of early morning. Throughout the subsequent action, in the clearness of its purpose and in its sanguine energy, there is abundant assurance that “the black night of stars has waned,” — that the gloom lit only by doubtful hopes is overpast, and that the powers of light are in the ascendant.

If an attempt to compare the *Choëphoræ* and the Sophoclean *Electra* has a definite purpose, little is to be gained by placing beside either of them the *Electra* of Euripides. Works of art are commensurable only when the theories which produced them have a common basis. When Schlegel is at pains to contrast the elaborate homeliness of the Euripidean *Electra* with the severe grandeur of its rivals, the criticism appears to us unmeaning. *Æschylus* and

Sophocles, as special types of the same school, may profitably be compared. Euripides was a realist in art; he deliberately sacrificed the ideal grace of tragedy to the hope of a closer human interest; by variety of incident and circumstance, he studied to mingle the tragic and the trivial as they are mingled in a chapter of real life.

The date of the *Electra* remains unfixed between the years 440 B. C. (the *Antigone*) and 410 B. C. (the *Philoctetes*). In vv. 731–734, an allusion has been imagined to the policy of Pericles in the year 433 B. C., when Corinth and Corcyra were rival suitors for the alliance of Athens; but the evidence is too slight, and the attitude imputed to Pericles is not historical (see Thuc. I. 32–43: compare Grote, vi. pp. 84 ff.).

Dindorf's text has been adopted in this edition, a few deviations being noticed where they occur.



ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

ΥΠΟΘΕΣΙΣ.

Υπόκειται ὧδε · τροφεὺς δευκνὸς Ὀρέστη τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλέκτρα, ἠνίκα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφῆι, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον · νῦν δὲ μετὰ εἰκοσῶν ἔτη ἐπανιῶν σὺν αὐτῷ πρὸς τὸ Ἄργος δεικνύσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

DRAMATIS PERSONAE.

ELECTRA, played by the *Protagonist*.
ORESTES, }
CLYTAEMNESTRA, } played by the *Deuteragonist*.
ÆGISTHUS, }
CHRYSOTHEMIS, } played by the *Tritagonist*.
PÆDAGOGUS, }
CHORUS of Mycenaean Virgins.

STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1 - 120.
2. κομμός, vv. 121 - 250.
3. ἐπεισόδιον πρῶτον, vv. 251 - 471.
4. στάσιμον πρῶτον, vv. 472 - 515.
5. ἐπεισόδιον δεύτερον, vv. 516 - 1057.
6. στάσιμον δεύτερον, vv. 1058 - 1097.
7. ἐπεισόδιον τρίτον, vv. 1098 - 1383.
8. στάσιμον τρίτον, vv. 1384 - 1397.
9. ἔξοδος, vv. 1398 - end.

ΗΛΕΚΤΡΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνωνος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
παρόντι λεύσσειν ὦν πρόθυμος ἦσθ' αἰεί.
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,
τῆς οἰστροπλήγῃος ἄλσος Ἰνάχου κόρης ·
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὄδε
Ἦρας ὁ κλεινὸς ναός· οἱ δ' ἰκάνομεν,
φάσκειν Μυκῆνας τὰς πολυχρύσους ὀράν,
πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,
ὄθεν σε πατὸς ἐκ φόνων ἐγὼ ποτε
πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν
ἦνεγκα κάξέσωσα κάξεθρεψάμην
τοσόνδ' ἐς ἦβης, πατρὶ τιμωρὸν φόνου.
νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων
Πυλάδη, τί χρῆ δρᾶν ἐν τάχει βουλευτέον·
ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῆ,
μέλαινά τ' ἄστρον ἐκκλέλοιπεν εὐφρόνη.
πρὶν οὖν τιν' ἀνερῶν ἐξοδοιπορεῖν στέγης,
ξυνάπτετον λόγουςιν ὡς ἐνταῦθ' † ἐμὲν †
ἴν' οὐκέτ' ὀκνεῖν καιρὸς ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὡς μοι σαφῆ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς·
 ὥσπερ γὰρ ἵππος εὐγενῆς, κἂν ἢ γέρων, 25
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ
 ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς, 30
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἠνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὶ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα· 35
 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ
 δόλοισι κλέψαι χεῖρὸς ἐνδίκους σφαγᾶς·
 ὅτ' οὖν τοιούδε χρῆσμον εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγη,
 δόμων ἔσω τῶνδ' ἴσθι πᾶν τὸ δρώμενον, 40
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλης σαφῆ.
 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ
 γνῶσ' οὐδ' ὑποπτεύσουσιν ὧδ' ἠνθισμένον.
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἶ
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.
 ἄγγελλε δ' ὄρκῳ, προστιθείς, ὀθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
 δίφρων κυλισθεῖς· ὧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,

λοιβαΐσι πρῶτον καὶ κατατόμοις χλιδαῖς
 στέφαντες εἶτ' ἄψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν
 ὃ καὶ σὺ θάμνοις οἶσθά που κεκρυμμένον, 55
 ὅπως λόγῳ κλέπτοντες ἠδείαν φάτιν
 φέρωμεν αὐτοῖς τοῦμὸν ὡς ἔρρει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν
 ἔργοισι σωθῶ κάξενέγκωμαι κλέος ; 60
 δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάτην θνήσκοντας· εἶθ', ὅταν δόμους
 ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.
 ὡς κάμ' ἐπανχῶ τῆσδε τῆς φήμης ἄπο 65
 δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.
 ἀλλ' ὦ πατρώα γῆ θεοὶ τ' ἐγγώριοι,
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σὺ τ', ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι 70
 δίκη καθαρτῆς πρὸς θεῶν ὠρμημένος·
 καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
 εἶρηκα μὲν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,
 τὸ σὸν μελέσθω βάντι φρουρήσαι χρέος.
 νῶ δ' ἔξιμεν· καιρὸς γὰρ, ὅσπερ ἀνδράσι 75
 μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ὦ μοί μοι.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
 ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

ἄρ' ἐστὶν ἡ δύστηνος Ἡλέκτρα; θέλεις
μείνωμεν αὐτοῦ κἀνακούσωμεν γόων; 80

ΠΑΙΔΑΓΩΓΟΣ.

ἤκιστα. μηδὲν πρόσθεν ἢ τὰ Δοξίου
πειρώμεθ' ἔρδειν κἀπὸ τῶνδ' ἀρχηγετεῖν,
πατὴρ ἔχοντες λουτρά· ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων. 85

ΗΛΕΚΤΡΑ.

ὦ φάος ἀγνὸν
καὶ γῆς ἰσόμοιρ' ἀἴρ, ὣς μοι
πολλὰς μὲν θρήνων ᾠδὰς,
πολλὰς δ' ἀντήρεις ἦσθου
στέρνων πλαγὰς αἵμασσομένων,
ὅπότεν δνοφερὰ νύξ ὑπολειφθῆ·
τὰ δὲ παννυχίδων ἤδη στυγεραὶ
ξυνίσασ' εὐναὶ μογερῶν οἴκων,
ὅσα τὸν δύστηνον ἐμὸν θρηνώ
πατέρ', ὃν κατὰ μὲν βίρβαρον αἶαν
φοίνιος Ἄρης οὐκ ἐξένισεν. 90
μήτηρ δ' ἡμῆ χά' κοινολεχῆς
Αἴγισθος, ὅπως δρῦν ὑλοτόμοι,
σχίζουσι κἀρα φονίῳ πελέκει.
κούδεις τούτων οἴκτος ἀπ' ἄλλης
ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως
αἰκῶς οἰκτρῶς τε θανόντος.
ἀλλ' οὐ μὲν δὴ
λήξω θρήνων στυγερῶν τε γόων,
ἔστ' ἂν παμφεγγεῖς ἄστρον 100
105

ῥιπὰς λείσσω δὲ τόδ' ἡμαρ,
 μὴ οὐ τεκνολέτειρ' ὡς τις ἀηδῶν
 ἐπὶ κωκυτῷ τῶνδε πατρώων
 πρὸ θυρῶν ἤχῳ πᾶσι προφωνεῖν.
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
 ὦ χθόνι' Ἑρμῆ καὶ πότνι' Ἄρα,
 σεμναί τε θεῶν παῖδες Ἑρινύες,
 αἰ τοὺς ἀδίκως θνήσκοντας ὀράθ',
 αἰ τοὺς εὐνάς ὑποκλεπτομένους,
 ἔλθετ', ἀρήξατε, τίσασθε πατρὸς 115
 φόνον ἡμετέρου,
 καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκέτι σωκῶ
 λύπης ἀντίρροπον ἄχθος. 120

ΧΟΡΟΣ.

ὦ παῖ παῖ δυστανοτάτας
 Ἥλέκτρα ματρὸς, τίν' αἰὲ
 τάκεις ὦδ' ἀκόρεστον οἰμωγὰν
 τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα
 ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα 125
 κακᾶ τε χειρὶ πρόδοτον ; ὡς ὁ τάδε πορῶν
 ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

ΗΛΕΚΤΡΑ.

ὦ γενέθλα γενναίων,
 ἦκετ' ἐμῶν καμάτων παραμύθιον.
 οἶδά τε καὶ ξυνίημι τάδ', οὐ τί με
 φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,
 μὴ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.
 ἀλλ' ὦ παντοίας φιλότητος ἀμειβοῦμαι χάριν, 130

ἔατέ μ' ὦδ' ἀλύειν,
αἰαί, ἰκνούμαι.

135

ΧΟΡΟΣ.

ἀλλ' οὔτοι τόν γ' ἐξ' Αἴδα
παγκοίνου λίμνας πατέρ' ἀν-
στάσεις οὔτε γόοισιν οὔτ' ἄνταις.
ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον
ἄλγος αἰὲ στενάχουσα διόλλυσαι,
ἐν οἷς ἀνάλυσίς ἐστὶν οὐδεμία κακῶν.
τί μοι τῶν δυσφόρων ἐφίει ;

140

ΗΛΕΚΤΡΑ.

νήπιος ὃς τῶν οἰκτρῶς
οἴχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἄ στονόεσσ' ἄραρεν φρένας,
ἂ Ἰτυν, αἰὲν Ἰτυν ὀλοφύρεται,
ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
ἰὼ παντλάμων Νιόβα, σέ δ' ἔγωγε νέμω θεόν,
ἄτ' ἐν τάφῳ πετραίῳ,
αἰαί, δακρῦεις.

145

150

στροφή β'.

ΧΟΡΟΣ.

οὔτοι σοὶ μούνα, τέκνον,
ἄχος ἐφάνη βροτῶν,
πρὸς ὃ τι σὺ τῶν ἔνδον εἶ περισσὰ,
οἷς ὁμόθεν εἶ καὶ γονᾶ ξύναιμος,
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
κρυπτὰ τ' ἀχέων ἐν ἡβᾶ,
ὄλβιος, ὃν ἄ κλεινὰ
γᾶ ποτε Μυκηναίων

155

160

δέξεται εὐπατρίδαν, Διὸς εὐφροني
βήματι μολόντα τάνδε γᾶν Ὀρέσταν.

ΗΛΕΚΤΡΑ.

ὄν γ' ἐγὼ ἀκίματα προσμένουσ', ἄτεκνος,
τάλαιν', ἀνύμφευτος, αἰὲν οἴχνῳ, 165
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἔμοι
ἔρχεται ἀγγελίας ἀπατώμενον ; 170
αἰὲ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοὶ φανῆναι.

ἀντιστροφή β'.

ΧΟΡΟΣ.

θάρσει μοι, θάρσει, τέκνον·
ἔτι μέγας οὐρανῷ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
ᾧ τὸν ὑπεραλγῆ χόλον νέμουσα
μήτ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.
χρόνος γὰρ εὐμαρῆς θεός.
οὔτε γὰρ ὁ τὰν Κρίσαν 180
βούνομον ἔχων ἀκτὰν
παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

ΗΛΕΚΤΡΑ.

ἄλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἦδη 185
βίотος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·
ἅτις ἄνευ τοκέων κατατάκομαι,

ἄς φίλος οὔτις ἀνὴρ ὑπερίσταται,
 ἀλλ' ἀπερεί τις ἔποικος ἀναξία
 οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν
 αἰεκεῖ σὺν στολᾷ,
 κεναῖς δ' ἀμφίσταμαι τραπέζαις.

190

στροφή γ.

ΧΟΡΟΣ.

οἰκτρὰ μὲν νόστοις αὐδὰ,
 οἰκτρὰ δ' ἐν κοίταις πατρώαις
 ὅτε οἱ παγχάλκων ἀνταῖα
 γενύων ὠρμάθη πλαγά.
 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
 δεινὰν δεινῶς προφυτεύσαντες
 μορφὰν, εἴτ' οὖν θεὸς εἶτε βροτῶν
 ἦν ὁ ταῦτα πράσσω.

195

200

ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα
 ἐλθοῦσ' ἐχθίστα δὴ μοι·
 ὦ νύξ, ὦ δειπνῶν ἀρρήτων
 ἔκπαγλ' ἄχθη·
 τοὺς ἐμὸς ἴδε πατήρ
 θανάτους αἰκεῖς διδύμαιν χειροῖν,
 αἶ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἶ μ' ἀπώλεσαν·
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 ποῖνιμα πάθεα παθεῖν πόροι,
 μηδέ ποτ' ἀγλαίας ἀποναίατο
 τοιάδ' ἀνύσαντες ἔργα.

205

210

ἀντιστροφή γ.

ΧΟΡΟΣ.

φράζου μὴ πόρσω φωνεῖν.
 οὐ γνώμαν ἴσχεις ἐξ οἴων
 τὰ παρόντ' οἰκείας εἰς ἄτας 215
 ἐμπίπτεις οὕτως αἰκῶς ;
 πολὺ γάρ τι κακῶν ὑπερεκτήσω,
 σῆ δυσθύμῳ τίκτους' αἰεὶ
 ψυχᾶ πολέμους· τὰ δὲ τοῖς δυνατοῖς
 οὐκ ἐριστὰ πλάθειν. 220

ΗΛΕΚΤΡΑ.

δεινοῖς ἠναγκάσθην, δεινοῖς·
 ἔξοιδ', οὐ λάθει μ' ὀργά.
 ἀλλ', ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἄτας,
 ὄφρα με βίος ἔχῃ. 225
 τίνι γάρ ποτ' ἂν, ὧ φίλῃα γενέθλα,
 πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι καίρια ;
 ἄνετέ μ', ἄνετε, παράγοροι.
 τάδε γὰρ ἄλυτα κεκλήσεται· 230
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
 ἀνάριθμος ὧδε θρήνων.

ἐψῶδες.

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 μάτηρ ὡσεὶ τις πιστὰ,
 μὴ τίκτειν σ' ἄταν ἄταις. 235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφυ ; φέρε,

πῶς ἐπὶ τοῖς φθιμένοις ἀμελείν καλόν ;
 ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων ;
 μήτ' εἶην ἔντιμος τούτοις,
 μήτ', εἴ τῳ πρόσκειμαι χρηστῶ, 240
 ξυμμαίοιμ' εὐκηλος, γονέων
 ἐκτίμους ἰσχουσα πτέρυγας
 ὄξυτόνων γόων.
 εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν
 κείσεται τάλας, 245
 οἷ δὲ μὴ πάλιν
 δώσουσ' ἀντιφόνους δίκας,
 ἔρροι τ' ἂν αἰδῶς
 ἀπάντων τ' εὐσέβεια θνατῶν. 250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
 καὶ τούμῃον αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς
 λέγω, σὺ νικά· σοὶ γὰρ ἐψόμεσθ' ἅμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
 σύγγνωτε. πῶς γὰρ, ἥτις εὐγενῆς γυνή,
 πατρῶ' ὀρώσα πήματ' οὐ δρώη τάδ' ἂν,
 ἀγὼ κατ' ἡμαρ καὶ κατ' εὐφρόνην ἀεὶ
 θάλλοντα μᾶλλον ἢ καταφθίνουθ' ὀρώ ; 260
 ἢ πρῶτα μὲν τὰ μητρὸς ἢ μ' ἐγείνατο
 ἔχθιστα συμβέβηκεν· εἶτα δώμασιν
 ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς
 ξύνειμι κακ τῶνδ' ἄρχομαι κακ τῶνδέ μοι

λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
 ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
 τοῖσιν πατρώοις, εἰσίδω δ' ἐσθήματα
 φοροῦντ' ἐκείνω ταῦτα, καὶ παρεστίους
 σπένδοντα λοιβὰς ἐνθ' ἐκείνον ὤλεσεν, 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς
 ξὺν τῇ ταλαίῃ μητρὶ, μητέρ' εἰ χρεῶν
 ταύτην προσαυδᾶν τῶδε συγκοιμωμένην·
 ἢ δ' ὦδε τλήμων ὥστε τῷ μιάστορι 275
 ξύνεστ', Ἐρινὺν οὕτω ἐκφοβουμένη·
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις
 εὐροῦσ' ἐκείνην ἡμέραν ἐν ᾗ τότε
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,
 ταύτη χοροὺς ἴστησι καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
 ἐγὼ δ' ὀρώσ' ἢ δύσμορος κατὰ στέγας
 κλαίω, τέτῃκα, κάπικωκύω πατρὸς
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην
 αὐτὴ πρὸς αὐτὴν· οὐδὲ γὰρ κλαῦσαι πάρα 285
 τοσούδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.
 αὕτη γὰρ ἢ λόγοισι γενναία γυνὴ
 φωνοῦσα τοιάδ' ἐξονειδίζει κακί·
 ὦ δύσθεον μίσσημα, σοὶ μόνῃ πατῆρ
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
 κακῶς ὄλοιο, μηδέ σ' ἐκ γῶων ποτὲ
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
 τὰδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἤξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανῆς

βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία ; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἧτις ἐκ χερῶν
 κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου ;
 ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.
 τοιαῦθ' ὑχάκτει, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρῶν, 300
 ὁ πάντ' ἀναλκίς οὗτος, ἡ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ
 παυστήρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.
 μέλλων γὰρ αἰεὶ δρᾶν τι τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορον.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλοι,
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς
 πολλή' στ' ἀνάγκη κάπιτηδεύειν κακά.

ΧΟΡΟΣ.

φέρ' εἰπέ, πότερον ὄντος Αἰγίσθου πέλας 310
 λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων ;

ΗΛΕΚΤΡΑ.

ἦ κάρτα. μὴ δόκει μ' ἂν, εἴπερ ἦν πέλας,
 θυραῖον οἴχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἦ κὰν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
 τοὺς σοὺς ἰκοίμην, εἴπερ ᾧδε ταῦτ' ἔχει. 315

ΗΛΕΚΤΡΑ.

ὧς νῦν ἀπόντος, ἰστόρει, τί σοι φίλον ;

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἤξουτος, ἢ μέλλοντος ; εἶδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πρᾶστων μέγα. 320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνον οὐκ ὄκνω.

ΧΟΡΟΣ.

θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπῃς μηδέν· ὡς δόμων ὀρῶ
τὴν σὴν ὄμαιμον, ἐκ πατρὸς ταύτου φύσιν, 325
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χεροῖν
φέρουσαν, οἶα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρώνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
κουδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά ;
καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
ἀλγῶ πὶ τοῖς παροῦσιν· ὥστ' ἂν, εἰ σθένος

λάβοιμι, δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ.
 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μῆ.
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
 καίτοι τὸ μὲν δίκαιον οὐχ ἧ' γὰρ λέγω
 ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἔλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

ΗΛΕΚΤΡΑ.

δεινόν γε σ' οὔσαν πατὴρ οὐ σὺ παῖς ἔφυς
 κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γὰρ σοι τὰ μὰ νουθετήματα
 κείνης διδακτὰ, κούδεν ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἔλου γε θάτερ', ἧ' φρονεῖν κακῶς, 345
 ἧ' τῶν φίλων φρονούσα μὴ μνήμην ἔχειν.
 ἧ' τις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἂν.
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
 οὔτε ξυνέρδεις τὴν τε δρῶσαν ἐκτρέπεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
 ἐπεὶ δίδαξον, ἧ' μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν πᾶνδε ληξιάσῃ γόων.
 οὐ ζῶ; κακῶς μὲν, οἷδ', ἐπαρκούντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἧ' μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ
 μέλλοι τις οἴσειν δῶρ' ἐφ' οἴσι νῦν χλιδαῶς, 360
 τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία

τράπεζα κείσθω καὶ περιρρείτω βίῳ.
 ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον
 βόσκημα· τῆς σῆς δ' οὐκ ἔρω τιμῆς τυχεῖν.
 οὐδ' ἂν σὺ, σῶφρων γ' οὔσα. νῦν δ' ἔξον πατρὸς 365
 πάντων ἀρίστου παῖδα κεκλήσθαι, καλοῦ
 τῆς μητρός. οὔτω γὰρ φανεί πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σοῦς.

ΧΟΡΟΣ.

μηδὲν πρὸς ὄργην πρὸς θεῶν· ὡς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτῆ πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν, ὦ γυναῖκες, ἠθάς εἰμί πως
 τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἴον
 ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛΕΚΤΡΑ.

φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδὲ μοι
 μεῖζον τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
 μέλλουσι γὰρ σ', εἰ τῶνδε μὴ λήξεις γόων,
 ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἠλίου 380
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ
 στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου καί με μὴ ποθ' ὕστερον
 παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῶ φρονεῖν.

λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
 νῦν δ' ἐν κακοῖσι μοι πλεῖν ὑφειμένη δοκεῖ,
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μῆ.
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
 καίτοι τὸ μὲν δίκαιον οὐχ ἦ γὰρ λέγω
 ἀλλ' ἦ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

335

340

ΗΛΕΚΤΡΑ.

δεινόν γε σ' οὔσαν πατὴρ οὐ σὺ παῖς ἔφυσ
 κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γὰρ σοι τὰ μὰ νουθετήματα
 κείνης διδακτὰ, κούδεν ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἐλοῦ γε θάτερ', ἢ φρονεῖν κακῶς,
 ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν·
 ἣτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν·
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
 οὔτε ξυνέρδεις τῆν τε δρῶσαν ἐκτρέπεις.
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
 ἐπεὶ διδάξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν πᾶνδε ληξιάση γόων.
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῶ τεθνηκότι
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ,
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ
 μέλλοι τις οἴσειν δῶρ' ἐφ' οἴσι νῦν χλιδᾶς,
 τούτοις ὑπεικάθοιμι· σοὶ δὲ πλουσία

345

350

355

360

τράπεζα κείσθω καὶ περιρρείτω βίῳξ.
 ἔμοι γὰρ ἔστω τούμῃ μὴ λυπεῖν μόνον
 βόσκημα · τῆς σῆς δ' οὐκ ἔρῳ τιμῆς τυχεῖν.
 οὐδ' ἂν σὺ, σῶφρων γ' οὔσα. νῦν δ' ἔξῶν πατρός 365
 πάντων ἀρίστου παῖδα κεκλήσθαι, καλοῦ
 τῆς μητρός. οὔτω γὰρ φανεί πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΟΡΟΣ.

μηδὲν πρὸς ὄργην πρὸς θεῶν · ὡς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτῇ πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν, ὦ γυναῖκες, ἠθάς εἰμί πως
 τῶν τῆσδε μύθων · οὐδ' ἂν ἐμνήσθην ποτὲ,
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὼν
 ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛΕΚΤΡΑ.

φέρ' εἶπε δὴ τὸ δεινόν. εἰ γὰρ τῶνδὲ μοι
 μεῖζον τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.
 μέλλουσι γὰρ σ', εἰ τῶνδὲ μὴ λήξεις γόων,
 ἐνταῦθα πέμψειν ἔνθα μὴ προθ' ἡλίου 380
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ
 στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου καί με μὴ ποθ' ὕστερον
 παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῶ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ;

385

ΧΡΥΣΟΘΕΜΙΣ.

μάλισθ' ὅταν περ οἴκαδ' Αἰγισθος μόλῃ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐξίκοιτο τοῦδέ γ' οὔνεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθης τί χρῆμα ; ποῦ ποτ' εἰ φρενῶν ;

390

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις ;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμὸς βίωτος ὥστε θαυμάσαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν.

395

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ'· οὐκ ἔμοῦς τρόπους λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλόν γε μέντοι μὴ ᾽ξ ἀβουλίας πεσεῖν.

ΗΛΕΚΤΡΑ.

πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει

| 400

ΗΛΕΚΤΡΑ.

ταῦτ' ἔστι τᾶπη πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἔμοι ;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μὴ πω νοῦ τοσόνδ' εἶην κενή.

ΧΡΥΣΟΘΕΜΙΣ.

χωρήσομαί τᾶρ' οἷπερ ἐστάλην ὁδοῦ.

ΗΛΕΚΤΡΑ.

ποι δ' ἔμπορεύει ; τῷ φέρεις τὰδ' ἔμπυρα ;

405

ΧΡΥΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.

ΗΛΕΚΤΡΑ.

πῶς εἶπας ; ἦ τῷ δυσμενεστάτῳ βροτῶν ;

ΧΡΥΣΟΘΕΜΙΣ.

ὄν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθείσα ; τῷ τούτ' ἤρσεν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΥΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι ;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.

ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.

415

ΧΡΥΣΟΘΕΜΙΣ.

λόγος τις αὐτὴν ἐστὶν εἰσιδεῖν πατρός
τοῦ σου τε κάμου δευτέραν ὀμιλίαν
ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον
πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ

420

αὐτὸς, τὰ νῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω
 βλαστεῖν βρύνοντα θαλλὸν, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαῦτα τοῦ παρόντος, ἤνιχ' Ἑλίφ
 δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου.
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
 ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν·
 εἰ γάρ μ' ἀπώσει, σὺν κακῷ μέτει πάλιν.

425

430

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν
 τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις
 οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
 κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·
 ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει
 κρύψον νιν, ἔνθα μήποτ' εἰς εὐνὴν πατρὸς
 τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ
 κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.
 ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνὴ
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς
 οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῶδ' ἐπέστεφε.
 σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυς,
 ὑφ' ἧς θανὼν ἄτιμος, ὥστε δυσμενῆς,
 ἔμασχαλίσθη κάπῃ λουτροῖσιν κάρῃ
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ

435

440

445

τεμούσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὄμως 450
 ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῆ τρίχα
 καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἠσκημένον.
 αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῆ
 ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,
 καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδι,
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις
 χερσὶ στέφωμεν ἢ τὰ νῦν δωρούμεθα.
 οἶμι μὲν οὖν, οἶμαί τι κάκείνῳ μέλον
 πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνειράτα. 460
 ὄμως δ', ἀδελφῆ, σοί θ' ὑπούργγησον τάδε
 ἐμοί τ' ἀρωγὰ, τῷ τε φιλάτῳ βροτῶν
 πάντων, ἐν Δίδου κειμένῳ κοινῷ πατρί.

ΣΟΡΟΣ.

πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δὲ,
 εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

ΧΡΤΣΟΘΕΜΙΣ.

δρῶσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
 πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
 σιγῇ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·
 ὡς εἰ τιδ' ἢ τεκούσα πεύσεται, πικρὰν 470
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι.

ΣΟΡΟΣ.

στροφή.

εἰ μὴ γὰρ παρίφρων μάντις ἔφυν καὶ γνώμας
 λειπομένα σοφᾶς,

εἶσιν ἄ πρόμαντις 475
 Δίκα, δίκαια φερομένα χεροῖν κράτη·
 μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.
 ὕπεστί μοι θρύσος,
 ἀδυπνόων κλύουσαν 480
 ἀρτίως ὄνειράτων.
 οὐ γάρ ποτ' ἄμναστέϊ γ' ὁ φύσας Ἑλλάνων ἄναξ,
 οὐδ' ἄ παλαιὰ χαλκόπλακτος ἀμφύκης γένυς,
 ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις. 486

ἀντιστροφή.

ἦξει καὶ πολύπους καὶ πολύχειρ ἄ δεινοῖς
 κρυπτομένα λόχοις 490
 χαλκόπους Ἑρινύς.
 ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μαιφόνων
 γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.
 πρὸ τῶνδέ τοί μ' ἔχει 495
 μήποτε, μήποθ' ἡμῖν
 ἀψεγές πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι μαντεῖαι βροτῶν
 οὐκ εἶσιν ἐν δεινοῖς ὄνειροις οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

ἐπιδόξ.

ὦ Πέλοπος ἄ πρόσθεν 504
 πολύπουνος ἰππεία,
 ὡς ἔμολες αἰανὴ
 τᾶδε γὰ.
 εὔτε γὰρ ὁ ποντισθεῖς
 Μυρτίλος ἐκοιμάθη,
 παγχρύσων ἐκ δίφρων 510

τεμούσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως 450
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πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δὲ,
 εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

ΧΡΥΣΟΘΕΜΙΣ.

δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
 πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
 σιγῇ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·
 ὡς εἰ τάδ' ἢ τεκούσα πεύσεται, πικρὰν 470
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι.

ΧΟΡΟΣ.

στροφῆ.

εἰ μὴ ἔγωγ' ἀπὸ παράφρων μάντις ἔφυν καὶ γνώμας
 λειπομένα σοφᾶς,

εἶσιν ἄ πρόμαντις 475
 Δίκα, δίκαια φερομένα χεροῖν κράτη·
 μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.
 ὕπεστί μοι θρύσος,
 ἄδυπνῶων κλύουσαν 480
 ἀρτίως ὄνειράτων.
 οὐ γάρ ποτ' ἄμναστέϊ γ' ὁ φύσας Ἑλλάνων ἄναξ,
 οὐδ' ἄ παλαιὰ χαλκόπλακτος ἀμφύκης γένυς,
 ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις. 486

ἀντιστροφή.

ἤξει καὶ πολύπους καὶ πολύχειρ ἄ δεινοῖς
 κρυπτομένα λόχοις 490
 χαλκόπους Ἑρινύς.
 ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μαιφόνων
 γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.
 πρὸ τῶνδέ τοί μ' ἔχει 495
 μήποτε, μήποθ' ἡμῖν
 ἀψευγὲς πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὄνειροις οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τότε φάσμα νυκτὸς εὖ κατασχήσει.

ἐπαδός.

ὦ Πέλοπος ἄ πρόσθεν 504
 πολύπινος ἵππεία,
 ὡς ἔμολες αἰανὴ
 τᾶδε γὰ.
 εὐτε γὰρ ὁ ποντισθεῖς
 Μυρτίλος ἐκοιμάθη,
 παγχρύσων ἐκ δίφρων 510

δυστάνοις αἰκίαις
 πρόρριζος ἐκριφθείς,
 οὐ τί πω
 ἔλιπεν ἐκ τοῦδ' οἶκον
 πολύπονος αἰκία.

515

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὐτὴ στρέφει.
 οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπείχ' αἶε
 μή τοι θυραίαν γ' οὔσαν αἰσχύνειν φίλους·
 νῦν δ' ὡς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει
 ἐμοῦ γε· καί τοι πολλὰ πρὸς πολλούς με δὴ
 ἐξείπας, ὡς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
 λέγω κακῶν κλύουσα πρὸς σέθεν θαμά.
 πατὴρ γὰρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἶε,
 ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ; καλῶς
 ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονούσ' ἐτύγχανες·
 ἐπεὶ πατὴρ σὸς οὗτος, ὃν θρηνεῖς αἶε,
 τὴν σὴν ὄμαιμον μῦνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἢ τίκτους' ἐγώ.
 εἶεν, δίδαξον δὴ με τοῦ χάριν, τίνων,
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν
 τὰμ' οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην;

520

525

530

535

πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρός 540
 καὶ μητρός ὄντας, ἧς ὁ πλοῦς ὄδ' ἦν χάριν,
 ἢ τῶν ἐμῶν Ἄιδης τιν' ἕμερον τέκνων
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ 545
 παίδων πόθος παρείτο, Μενέλεφ δ' ἐνῆν ;
 οὐ ταυτ' ἀβούλου καὶ κακοῦ γνώμην πατρός ;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἢ θανούσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις 550
 δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς
 γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὡς ἄρξασά τι
 λυπηρὸν εἶτα σοῦ τὰδ' ἐξήκουσ' ὕπο·
 ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ 555
 λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ὦδ' αἰεὶ λόγους
 ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτείνειν. τίς ἂν
 τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
 εἴτ' οὖν δικαίως εἶτε μή ; λέξω δέ σοι 560
 ὡς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν
 πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τὰ νῦν ξύνει.
 ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν τίνος

ποινας τὰ πολλὰ πνεύματ' ἔσχ' ἐν Ἀυλίδι·
 ἢ γὼ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
 πατήρ ποθ' οὐμός, ὡς ἐγὼ κλύω, θεᾶς
 παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
 στικτὸν κερύστην ἔλαφον, οὗ κατὰ σφαγὰς
 ἐκκομπάσας ἔπος τι τυγχάνει βαλῶν.
 κάκ τοῦδε μηνίσασα Δητώα κόρη 570
 κατεῖχ' Ἀχαιοὺς, ὡς πατήρ ἀντίσταθμον
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
 ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
 ἄλλη στρατῶ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
 ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβῆς μόλις 575
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κείνον θέλω
 ἐπωφελῆσαι ταυτ' ἔδρα, τούτου θανεῖν
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, 580
 μὴ πῆμα σαυτῇ καὶ μετάγνοϊαν τίθης.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
 πρώτη θίνοις ἂν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τὰ νῦν 585
 αἰσχίστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἦτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμον πρόσθεν ἐξαπώλεσας,
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὐσεβεῖς·
 κάξ εὐσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις.) 590
 πῶς ταυτ' ἐπαίνεσαιμ' ἂν; ἢ καὶ τοῦτ' ἐρεῖς,
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
 αἰσχροῦς, εἴν περ καὶ λέγῃς. οὐ γὰρ καλὸν

ἔχθροῖς γαμείσθαι τῆς θυγατρὸς οὐνεκα.

ἄλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,

595

ἢ πᾶσαν ἴης γλῶσσαν ὡς τὴν μητέρα
κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην

ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,

ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς

πολλοῖς αἰὲ ξυνούβια τοῦ τε συννόμου.

600

ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,

τλήμων Ὀρέστης δυστυχῇ τρίβει βίον·

ὄν πολλὰ δὴ με σοὶ τρέφειν μίσητορα

ἐπητιάσω· καὶ τόδ', εἶπερ ἔσθενον,

ἔδρων ἂν, εὐ τοῦτ' ἴσθι· τοῦδέ γ' οὐνεκα

605

κῆρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν

εἴτε στόμαργον εἴτ' ἀναιδεΐας πλέαν.

εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,

σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

ΧΟΡΟΣ.

ὀρῶ μένος πνέουσαν· εἰ δὲ σὺν δίκῃ

319

ξύνεσσι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ποιῆς δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,

ἣτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,

καὶ ταῦτα τηλικούτος; ἄρά σοι δοκεῖ

χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνης ἄτερ;

615

ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,

κεῖ μὴ δοκῶ σοι· μαθάνω δ' ὀθούνεκα

ἔξωρα πρᾶσσω κοῦκ ἐμοὶ προσεικότα.

ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργ' ἔξαναγκάζει με ταῦτα δρᾶν βία.
αἰσχροῖς γὰρ αἰσχροῖα πράγματ' ἐκδιδάσκειται.

620

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδές, ἧ σ' ἐγὼ καὶ τὰμ' ἔπη
καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκειται.

625

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἂν Αἴγισθος μόλη.

ΗΛΕΚΤΡΑ.

ὄρᾱς ; πρὸς ὄργην ἐκφέρει, μεθείσά μοι
λέγειν ἂν χρήζοιμ', οὐδ' ἐπίστασαι κλύειν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς
θῦσαί μ', ἐπειδὴ σοί γ' ἐφήκα πᾶν λέγειν ;

630

ΗΛΕΚΤΡΑ.

ἐὼ, κελεύω, θῦε· μηδ' ἐπαιτῶ
τοῦμὸν στόμ', ὡς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἔπαιρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι
πάγκαρπ', ἀνακτι τῶδ' ὅπως λυτηρίου
εὐχὰς ἀνάσχω δειμάτων ἂν νῦν ἔχω.

635

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
 κεκρυμμένην μου βάζειν. οὐ γὰρ ἐν φίλοις
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
 πρὸς φῶς παρουσίας τῆσδε πλησίας ἐμοί, 640
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ
 σπείρη ματαίαν βάζειν ἐς πᾶσαν πόλιν.
 ἀλλ' ὦδ' ἄκουε· τῆδε γὰρ καὶ γῶ φράσσω.
 ἂ γὰρ προσεῖδον νυκτὶ τῆδε φάσματα
 δισσῶν ὀνείρων, ταῦτά μοι, Δύκει' ἀναξ, 645
 εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα,
 εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·
 καὶ μή, με πλούτου τοῦ παρόντος εἴ τινες
 δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ὦδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ 650
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐήμεροῦσαν καὶ τέκνων ὄσων ἐμοὶ
 δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Δύκει' Ἀπολλον, ἴλεως κλύων 655
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἐμοῦ
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναί.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστι πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

ΧΟΡΟΣ.

τάδ' ἐστίν, ὦ ξέν'. αὐτὸς ἤκασας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἦ καὶ δάμαρτα τήνδ' ἐπικάζων κυρῶ
κείνου ; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

μάλιστα πάντων· ἦδε σοι κείνη πάρα.

665

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους
ἠδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθφ θ' ὁμοῦ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἔδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
πρώτιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορσύνων μέγα.

670

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν' ; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ' Ὀρέστης· ἐν βραχεὶ ξυνθεῖς λέγω.

ΗΛΕΚΤΡΑ.

οἱ γὰρ τάλαι', ὄλωλα τῆδ' ἐν ἡμέρα.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε ; μὴ ταύτης κλύε.

675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαυτῆς πράσῃ, ἐμοὶ δὲ σὺ, ξένε,
τᾶληθές εἶπὲ, τῷ τρόπῳ διόλλυται ;

ΠΑΙΔΑΓΩΓΟΣ.

κᾶπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
 κείνος γὰρ ἔλθων ἐς τὸ κλεινὸν Ἑλλάδος
 πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
 ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
 δρόμον προκηρύξαντος, οὐ πρώτη κρίσις,
 εἰσηλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. 685
 δρόμου δ' ἰσώσας τὰφέσει τὰ τέρματα
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.
 χῶπῳ μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
 οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
 ἐν δ' ἴσθ' ὄσων γὰρ εἰσεκέρυξαν βραβῆς 690
 δρόμων διαύλων ἄθλ' ἄπερ νομίζεται,
 τούτων ἐνεγκὼν πάντα τὰπινίκια
 ὠλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
 καὶ ταῦτα μὲν τοιαῦθ' ὅταν δέ τις θεῶν
 βλάβη, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἵππικῶν
 ἦν ἡλίου τέλλοντος ὠκύπους ἀγῶν,
 εἰσηλθε πολλῶν ἀρματηλατῶν μέτα. 700
 εἰς ἦν Ἀχαιὸς, εἰς ἀπὸ Σπάρτης, δύο

Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται·
 κακείνος ἐν τούτοισι Θεσσαλὸς ἔχων
 ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας
 ξανθαῖσι πῶλοις· ἕβδομος Μάγνης ἀνὴρ· 705
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιᾶν γένος·
 ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἄπο·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 στάντες δ' ἴσθ' ἴ αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήρους ἔπηλαν καὶ κατέστησαν δίφρους, 710
 χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἅμα
 ἵπποις ὁμοκλήσαντες ἠνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστῶθη δρόμος
 κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715
 φεῖδοντο κέντρων οὐδὲν, ὡς ὑπερβάλοι
 χυῖας τις αὐτῶν καὶ φρυάγμαθ' ἵππικὰ.
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
 ἤφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.
 κείνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν τ' ἀνεῖς
 σειραῖον ἵππον εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς 725
 τελοῦντες ἕκτον ἕβδομόν τ' ἦδη δρόμον
 μέτωπα συμπαίουσι Βαρκαίοις ὄχοις·
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἵππικῶν πέδον. 730
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἠνιοστρόφος

ἔξω παρασπᾶ κἀνοκωχέυει παρῆς
 κλύδων ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων
 πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων. 735
 ὅπως δ' ὄρᾳ μόνον νιν ἔλλελειμμένον,
 ὄξυν δι' ὄτων κέλαδον ἐνσείσας θοαῖς
 πώλοις διώκει, κἀξισώσαντε ζυγὰ
 ἤλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος
 κᾶρα προβάλλων ἵππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·
 ἔπειτα λύων ἠνίαν ἀριστερὰν
 κᾶμπτοντος ἵππου λανθάνει στήλην ἄκραν
 παίσας· ἔθραυσε δ' ἄξονος μέσας χυόας, 745
 κᾶξ ἀντύγων ὤλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἰμάσι· τοῦ δὲ πίπτοντος πέδῳ
 πῶλοι διεσπύρησαν ἐς μέσον δρόμον.
 στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἳ ἔργα δράσας οἶα λαγχάνει κακὰ,
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
 σκέλη προφαίνων, ἔστε νιν διφρηλάται,
 μόλις κατασχεθόντες ἵππικὸν δρόμον,
 ἔλυσαν αἵματηρὸν, ὥστε μηδένα 755
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
 καὶ νιν πυρᾷ κέαντες εὐθύς ἐν βραχεῖ
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρώας τύμβον ἐκλίχῃ χθονός. 760
 τοιαυτὰ σοι ταῦτ' ἐστίν, ὡς μὲν ἐν λόγῳ

ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
μέγιστα πάντων ὧν ὄπωπ' ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ φεῦ· τὸ πᾶν δὴ δεσπότηισι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος.

765

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νυν λόγῳ;

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχουσι μῖσος ὧν τέκη προσγίγνεται.

770

ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια
προσηλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγῶς,
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς
ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονὸς
ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρῴους δεῖν' ἐπηπείλει τελείν·
ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας
ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν

775

780

χρόνος διήγέ μ' αἰὲν ὡς θανουμένην.
 νῦν δ' — ἡμέρα γὰρ τῆδ' ἀπήλλαγμαί φόβου
 πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἰὲν
 ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που
 τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

785

ΗΛΕΚΤΡΑ.

οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ὧδ' ἔχων
 πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς ;

790

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔτοι σύ· κείνος δ' ὡς ἔχει καλῶς ἔχει.

ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἤκουσεν ὧν δεῖ ἀπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβριζε· νῦν γὰρ εὐτυχούσα τυγχάνεις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔκουν Ὀρέστης καὶ σὺ παύσετον τάδε ;

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἤκοις, ὦ ξέν', ἄξιός τυχεῖν,
 εἰ τήνδε παύσαις τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τὰδ' εὖ κυρεῖ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ'· ἐπεὶπερ οὐτ' ἐμοῦ καταξίως
 πράξειας οὔτε τοῦ πορεύσαντος ξένου.
 ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
 ἕα τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά. 800

ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὡς ἀλγοῦσα κώδυνωμένη
 δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ
 τὸν υἱὸν ἢ δύστηνος ᾧδ' ὀλωλότα ;
 ἀλλ' ἐγγελῶσα φροῦδος. ᾧ τάλαιν' ἐγώ·
 Ὅρεστα φίλταθ', ὡς μ' ἀπώλεσας θανών.
 ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
 αἶ μοι μόνοι παρήσαν ἐλπίδων ἔτι,
 σὲ πατρὸς ἤξειν ζῶντα τιμωρόν ποτε
 κάμου ταλαίνης. νῦν δὲ ποῖ με χρῆ μολεῖν ;
 μόνη γὰρ εἰμι, σοῦ τ' ἀπεστερημένη
 καὶ πατρός. -ἤδη δεῖ με δουλεύειν πάλιν
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ
 φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει ;
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
 ξύνοικος εἴσειμ', ἀλλὰ τῆδε πρὸς πύλῃ
 παρεῖσ' ἐμαυτὴν ἄφιλος ἀνανῶ βίον.
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
 τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἦν κτάνη,
 λύπη δ', ἐὰν ζῶ· τοῦ βίου δ' οὐδεὶς πόθος. 810
 820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων Ἄλιος, εἰ
ταῦτ' ἐφορῶντες 825
κρύπτουσιν ἔκηλοι ;

ΗΛΕΚΤΡΑ.

ἔ ἔ, αἰαί.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρύεις ;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὔσης. 830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς ;

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερώς οἰχομένων εἰς Ἄϊδαν ἐλπίδ' ὑποί-
σεις, κατ' ἐμοῦ τακομένης μᾶλλον ἐπεμβάσει. 836

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτ' Ἀμφιάρων χρυσοδέτοις ἔρκεσι
κρυφθέντα γυναικῶν ·
καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

ἔ ἔ· ἰώ. 840

ΧΟΡΟΣ.

πάμφυχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ'· ὀλοὰ γὰρ

ΗΛΕΚΤΡΑ.

ἐδάμη.

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει·
 ἐμοὶ δ'
 οὔτις ἔτ' ἔσθ'· ὅς γὰρ ἔτ' ἦν, φρουῶδος ἀναρπασθείς.

στροφή β'.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ,
 πανσύρτῳ παμμήνῳ δεινῶν
 στυγνῶν τ' ἀχέων αἰῶνι.

850

ΧΟΡΟΣ.

εἶδομεν ἀθρήνεις.

ΗΛΕΚΤΡΑ.

μή με νῦν μηκέτι
 παραγάγῃς, ἵν' οὐ

855

ΧΟΡΟΣ.

τί φῆς ;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων
 εὐπατρίδων τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφθυ μόρος.

860

ΗΛΕΚΤΡΑ.

ἢ καὶ χαλαργοῖς ἐν ἀμίλλαις
οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοῖς ἐγκύρσαι ;

ΧΟΡΟΣ.

ἄσκοπος ἀ λώβα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ ; εἰ ξένος
ἄτερ ἐμῶν χερῶν

865

ΧΟΡΟΣ.

παπαί.

ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν.

870

ΧΡΗΣΘΕΜΙΣ.

ἰφ' ἡδονῆς τοι, φιλάτῃ, διώκομαι
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὧν
πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὐροις τῶν ἐμῶν σὺ πημάτων
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

875

ΧΡΗΣΘΕΜΙΣ.

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾶς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἢ μέμνησας, ὦ τάλαινα, κατὰ τοῖς
σαυτῆς κακοῖσι κατὰ τοῖς ἐμοῖς γελᾶς ;

880

ΧΡΥΣΟΘΕΜΙΣ.

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκείνου ὡς παρόντα νῶν.

ΗΛΕΚΤΡΑ.

οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσασ' ὧδε πιστεύεις ἄγαν;

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλου σαφῆ
σημεῖ' ἰδοῦσα τῷδε πιστεύω λόγῳ.

885

ΗΛΕΚΤΡΑ.

τίν', ὦ τάλαινα, ἰδοῦσα πίστιν; ἐς τί μοι
βλέψασα θάλλπει τῷδ' ἀνηκέστῳ πυρὶ;

ΧΡΥΣΟΘΕΜΙΣ.

πρὸς νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονούσαν ἢ μώραν λέγῃς.

890

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφου,
ὀρῶ κολώνης ἐξ ἄκρας νεορρύτους
πηγὰς γάλακτος καὶ περιστεφῆ κύκλω
πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτη βροτῶν.
ὡς δ' ἐν γαλήνῃ πάντ' ἔδερκόμην τόπον,

895

τύμβου προσείρπον ἄσπον· ἐσχάτης δ' ὀρώ 900
 πυρᾶς νεώρη βόστρυχον τετμημένον·
 κευθὺς τ' ἀλλὰ ἴν' ἴως εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν·
 πάντων Ὀρέστου τοῦθ' ὀρᾶν τεκμήριον·
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, 905
 χαρὰ δὲ πῖμπλημ' εὐθύς ὄμμα δακρῦών.
 καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι
 μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τότε ;
 καὶ γὰρ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ· πῶς γάρ ; ἦ γε μηδὲ πρὸς θεοὺς
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοὺς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθαν' ἄν·
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτύμβια. 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἦ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ τῆς ἀνοίας ὧς σ' ἐποικτείρω πάλαι. 920

ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛΕΚΤΡΑ.

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἅ γ' εἶδον ἐμφανῶς ;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὦ τάλαινα· τὰ κείνου δέ σοι
σωτήρι' ἔρρει· μηδὲν ἐς κείνόν γ' ὄρα.

925

ΧΡΥΣΟΘΕΜΙΣ.

οἴ μοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος ἡνίκ' ὄλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος; θαυμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον ἡδὺς οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἴ μοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

930

ΗΛΕΚΤΡΑ.

οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδὺν' ἄρα
ἵν' ἦμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
τὰ τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

935

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· εἴαν δέ μοι πίθη,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΗΛΕΚΤΡΑ.

43

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἔξαναστήσω ποτέ ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.

ΧΡΥΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος ;

ΗΛΕΚΤΡΑ.

τλῆναί σε δρώσαν ἂν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ἄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

ΧΡΥΣΟΘΕΜΙΣ.

ὀρῶ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἦ βεβούλευμαι ποιεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων

ὡς οὐτίς ἡμῖν ἔστιν, ἀλλ' Ἄιδης λαβὼν

ἀπεστέρηκε καὶ μόνα λελείμμεθον.

950

ἐγὼ δ' ἕως μὲν τὸν κασίγνητον βίψ

θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας

φόνου ποτ' αὐτὸν πράκτορ' ἕξεσθαι πατρός·

νῦν δ' ἠνίκ' οὐκέτ' ἔστιν, ἐς σέ δὴ βλέπω,

ὅπως τὸν αὐτόχειρα πατρῶου φόνου

955

ξὺν τῆδ' ἀδελφῆ μὴ κατοκνήσεις κτανεῖν

Αἴγισθον· οὐδὲν γὰρ σε δεῖ κρυπτεῖν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάθυμος ἐς τίν' ἐλπίδων
 βλέψασ' ἔτ' ὀρθήν; ἢ πάρεστι μὲν στένειν
 960 πλούτου πατρῶου κτήσιν ἔστερημένη,
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'· οὐ γὰρ ὦδ' ἄβουλός ἐστ' ἀνὴρ
 965 Αἴγισθος ὥστε σὸν ποτ' ἢ κάμὸν γένος
 βλαστεῖν εἶσαι, πημονὴν αὐτῷ σαφῆ.
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμάσιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα·
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα
 970 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίῳ
 τεύξει· φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
 λόγων γε μὴν εὐκλειαν οὐχ ὄρας ὄσση
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖς ἐμοί;
 975 τίς γὰρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιῶσεται;
 ἴδεσθε τῶδε τὸ κασιγνήτω, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 980 ψυχῆς ἀφειδήσαντε προϋστήτην φόνου·
 τούτῳ φιλεῖν χρή, τῶδε χρή πάντας σέβειν·
 τῶδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,
 985 ζῶσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος.
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,

σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμῆ,
 παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι
 ζῆν αἰσχροὺν αἰσχροῦς τοῖς καλῶς πεφυκόσιν.

ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
 ἐτύγχαν' αὐτὴ μὴ κακῶν, ἐσώζετ' ἂν
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
 ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995
 αὐτῆ θ' ὀπλίξει καὶ ὑπηρετεῖν καλεῖς ;
 οὐκ εἰσορᾶς ; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.
 δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,
 ἡμῖν δ' ἀπορρεῖ κατὰ μηδὲν ἔρχεται. 1000
 τίς οὖν τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν
 ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;
 ὄρα κακῶς πράσσετε μὴ μείζω κακὰ
 κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
 λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
 βύξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
 χρῆζων τις εἶτα μηδὲ τοῦτ' ἔχη λαβεῖν.
 ἀλλ' ἀντιῖζω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος, 1010
 κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα
 ἄρρητ' ἐγὼ σοι κάτελῆ φυλάξομαι.

αὐτῇ δὲ νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτὲ,
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πεῖθου. προνοίας οὐδὲν ἀνθρώποις ἔφου
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

1015

ΗΛΕΚΤΡΑ.

ἄπροσδόκητον οὐδὲν εἴρηκας· καλῶς
ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμην.
ἀλλ' αὐτόχειρί μοι μόνη τε δραστέου
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν.

1020

ΧΡΥΣΟΘΕΜΙΣ.

φεῦ·
εἶθ' ὄφελος τοιάδε τὴν γνώμην πατρὸς
θυήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσει γε, τὸν δὲ νοῦν ἦσσω τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

ΧΡΥΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΥΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος.

1030

ΗΛΕΚΤΡΑ.

ἄπελθε· σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθούσα μητρὶ ταῦτα πάντ' ἔξειπτε σῆ.

ΧΡΥΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις.

1035

ΧΡΥΣΟΘΕΜΙΣ.

ἀτιμίας μὲν σὺ, προμηθίας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;

ΧΡΥΣΟΘΕΜΙΣ.

ὅταν γὰρ εὖ φρονῆς, τόθ' ἠγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἦ δεινὸν εὖ λέγουσαν ἔξαμαρτάνειν.

ΧΡΥΣΟΘΕΜΙΣ.

εἴρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῶ.

1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ' ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε.

1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθὲς οὐδὲ βουλεύσει πάλιν ;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδέν ἐστιν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάσαι δέδοκται ταῦτα κοῦ νεωστί μοι.

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν· οὔτε γὰρ σὺ τᾶμ' ἔπη
τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους. 1050

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'· οὐ σοι μὴ μεθέψομαί ποτε,
οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055
φρονεῖν, φρόνει τοιαῦθ'· ὅταν γὰρ ἐν κακοῖς
ἤδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

στροφή α'.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς
ἐσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ ἐπ' ἴσας τε-
λοῦμεν ;

ἀλλ' οὐ τὰν Διὸς ἀστραπὰν
καὶ τὰν οὐρανίαν Θέμιν,
δαρὸν οὐκ ἀπόνητοι. 1065

ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βόᾶσον οἰκτρὰν
ὅπα τοῖς ἔνερθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ' οὐεῖδη·

ἀντιστροφή α'.

ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ † δῆ †, 1070
τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκέτ' ἐξισοῦται
φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνῃ σαλεύει
Ἡλέκτρα, † τὸν αἰὶ πατρὸς † 1075

δειλαία στενάχουσ' ὅπως
 ἅ πάνδυρτος ἀηδῶν,
 οὔτε τι τοῦ θανεῖν προμηθεῖς, τό τε μὴ βλέπειν
 ἐτοίμα,
 διδύμαν ἐλουσ' ἐβινῦν. τίς ἂν εὐπάτρις ὦδε βλά-
 στοι ;

στροφή β'.

οὔδεις τῶν ἀγαθῶν γὰρ 1082
 ζῶν κακῶς εὐκλειαν αἰσχῦναι θέλει
 νώνυμος, ὦ παῖ παῖ, 1084
 ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου,
 τὸ μὴ †καλὸν καθοπλίσασα † δύο φέρειν ἐν ἐνὶ λόγῳ,
 σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

ἀντιστροφή β'.

ζώης μοι καθύπερθευ 1090
 χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον
 νῦν ὑπόχειρ ναίεις·
 ἐπεὶ σ' ἐφῆύρηκα μοίρα μὲν οὐκ ἐν ἐσθλᾷ 1094
 βεβῶσαν· ἅ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε
 φερομέναν
 ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ, ΗΛΕΚΤΡΑ, ΧΟΡΟΣ.

ΟΡΕΣΤΗΣ.

ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν
 ὀρθῶς θ' ὀδοιποροῦμεν ἔνθα χρῆζομεν ;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾶς καὶ τί βουλευθεῖς πάρει ; 1100

ΟΡΕΣΤΗΣ.

Αἴγισθον ἔνθ' ᾗκηκεν ἱστορῶ πάλαι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.

ΟΡΕΣΤΗΣ.

*τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;*

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεῶν.

1105

ΟΡΕΣΤΗΣ.

*ἴθ', ὦ γυναῖ, δήλωσον εἰσελθοῦσ' ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἴγισθόν τινες.*

ΗΛΕΚΤΡΑ.

*οἴμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν
φήμης φέρουτες ἐμφανῆ τεκμήρια ;*

ΟΡΕΣΤΗΣ.

*οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλά μοι γέρων
ἐφέιτ' Ὀρέστου Στρόφιος ἀγγεῖλαι πέρι.*

1110

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

*φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τεύχει θανόντος, ὡς ὄρας, κομίζομεν.*

ΗΛΕΚΤΡΑ.

οἶ ἴγὼ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές·
πρόχειρον ἄχθος, ὡς ἔοικε, δέρκομαι. 1115

ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

ὦ ξέμενε, δός νυν, πρὸς θεῶν, εἴπερ τόδε
κέκευθεν αὐτὸν τεύχος, ἐς χεῖρας λαβεῖν,
ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῆδε κλαύσω κάποδύρωμαι σποδοῶ. 1120

ΟΡΕΣΤΗΣ.

δόθ' ἦτις ἐστὶ προσφέρουτες· οὐ γὰρ ὡς
ἐν δυσμενείᾳ γ' οὐδ' ἐπαιτεῖται τόδε,
ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος φύσιν. 1125

ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ
ψυχῆς· Ὀρέστου λοιπὸν, ὡς σ' ἀπ' ἐλπίδων
οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν·
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.
ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
πρὶν ἐς ξένην σε γαίαν ἐκπέμψαι χεροῖν
κλέψασα ταῖνδε κάνασώσασθαι φόνου,
ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
τύμβου πατρός σου κοινὸν εἰληχῶς μέρος.
νῦν δ' ἐκτὸς οἴκων κάπῃ γῆς ἄλλης φυγὰς 1130

κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
 ἀνειλόμην, ὡς εἰκὸς, ἄθλιον βάρος. 1140

ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας
 σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
 ἐγὼ δ' ἀδελφῆ σοὶ προσηυδώμην αἰεί.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρα μᾶ
 θανόντι σὺν σοί. πάντα γὰρ συναρπάσας 1150

θύελλ' ὅπως βέβηκας. οἴχεται πατήρ·
 τέθηκ' ἐγὼ σοί· φροῦδος αὐτὸς εἶ θανῶν·
 γελῶσι δ' ἐχθροί· μαινεται δ' ὑφ' ἡδονῆς
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις

φήμας λάθρα προὔπεμπες ὡς φανούμενος 1155

τιμωρὸς αὐτός· ἀλλὰ ταῦθ' ὁ δυστυχήης
 δαίμων ὁ σὸς τε καμὸς ἐξαφείλετο,
 ὅς σ' ᾧδέ μοι προὔπεμψεν ἀντὶ φιλάτης
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῆ.
 οἴμοι μοι. 1160

ὦ δέμας οἰκτρόν.

φεῦ φεῦ.

ὦ δεινοτάτας,

οἴμοι μοι,

πεμφθεὶς κελεύθους, φίλταθ', ὡς μ' ἀπώλεσας·
 ἀπώλεσας δῆτ', ὦ κασίγνητον κᾶρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
 τὴν μηδὲν ἐς τὸ μηδὲν, ὡς σὺν σοὶ κάτω
 ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,
 ξὺν σοὶ μετείχον τῶν ἴσων· καὶ νῦν ποθῶ
 τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφου.
 τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπούμενους. 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατὴρ, Ἥλέκτρα, φρόνει·
 θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχατος ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἥλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡΕΣΤΗΣ.

οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὗτοι ποτ' ἄλλην ἢ 'μὲ δυσφημείς, ξένε.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί μοί ποτ', ὦ ξέν', ὧδ' ἐπισκοπῶν στένεις ;

ΟΡΕΣΤΗΣ.

ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνωσ τοῦτο τῶν εἰρημένων ;

ΟΡΕΣΤΗΣ.

ὄρων σὲ πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὄρας γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν ;

ΗΛΕΚΤΡΑ.

ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμηνας κακόν ;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἶτα τοῖσδε δουλεύω βία.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῆδε προτρέπει βροτῶν ;

ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.

ΟΡΕΣΤΗΣ.

τί δρῶσα ; πότερα χερσὶν ἢ λύμῃ βίου ;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα ;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'· ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὡς ὀρῶν σ' ἐποικτεῖρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν ;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἂν, εἰ τὸ τῶνδ' εὖνον πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἔστιν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πιθοῦ λέγοντι, κούχ ἀμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ ἔξελῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὔ φημ' ἑάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,
Ὅρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει· πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;

ΟΡΕΣΤΗΣ.

οὔ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἠσκημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι· τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ;

ΟΡΕΣΤΗΣ.

ψεύδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἢ ζῆ γὰρ ἀνὴρ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἢ γὰρ σὺ κείνος;

ΟΡΕΣΤΗΣ.

τῆνδε προσβλέψασά μου
σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς.

ΗΛΕΚΤΡΑ.

59

ΟΡΕΣΤΗΣ.

φίλτατον, ξυμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθέγμ', ἀφίκου ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθην.

1225

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν ;

ΟΡΕΣΤΗΣ.

ὡς τὰ λοιπ' ἔχους ἀεί.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ὦ πολίτιδες,
ὄρατ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὀρώμεν, ὦ παῖ, κάπῃ συμφοραῖσί μοι
γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.

1230

στροφή.

ΗΛΕΚΤΡΑ.

ἰὼ γοναί,
γοναὶ σωμάτων ἐμοὶ φίλτάτων
ἐμόλετ' ἀρτίως,
ἐφῆυρετ', ἤλθετ', εἶδεθ' οὓς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σίγ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν ;

ΟΡΕΣΤΗΣ.

σιγαῶν ἄμεινον, μή τις ἔνδοθεν κλύη.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν Ἄρτεμιν
τὰν αἰὲν ἀδμήταν
τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι
περισσὸν ἄχθος ἔνδον
γυναικῶν ὄν αἰεί.

1240

ΟΡΕΣΤΗΣ.

ὄρα γε μὲν δὴ καὶ γυναιξὶν ὡς Ἄρης
ἔνεστιν· εὐ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὄτοτοτοῖ τοτοῖ,
ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον
οὐδέ ποτε λησόμενον ἀμέτερον
οἶον ἔφν κακόν.

1245

1250

ΟΡΕΣΤΗΣ.

ἔξοιδα, παῖ, ταῦτ'· ἀλλ' ὅταν παρουσία
φράζῃ, τότ' ἔργων τῶνδε μεμνήσθαι χρεών.

ἀντιστροφή

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ
ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν
τάδε δίκαι χρόνος,
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

ΟΡΕΣΤΗΣ.

ξύμφημι καὶ γώ. τοιγαροῦν σώζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρώσα ;

ΟΡΕΣΤΗΣ.

οὐ μή 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν

1260

γε σοῦ πεφηνότος

μεταβάλουτ' ἂν ὧδε σιγὰν λόγων ;

ἐπεὶ σε νῦν ἀφράστως

ἀέλπτως τ' ἐσείδον.

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν μολεῖν

— — — — —

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν

1265

τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισευ

ἀμέτερα πρὸς μέλαθρα, δαιμόνιον

αὐτὸ τίθημ' ἐγώ.

1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ἰὼ χρόνῳ μακρῷ φιλτάταν

ὀδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,

μή τί με, πολύπονου ὧδ' ἰδὼν

1275

ΟΡΕΣΤΗΣ.

τί μῆ ποιήσω ;

ΗΛΕΚΤΡΑ.

μη μ' ἀποστερήσης
τῶν σῶν προσώπων ἀδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἢ κάρτα κὰν ἄλλοισι θυμοίμην ἰδῶν.

ΗΛΕΚΤΡΑ.

ξυναινεῖς ;

ΟΡΕΣΤΗΣ.

τί μῆν οὐ ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλοι,
ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἤλπισ' αὐδάν.
* * * * * ἔσχον ὄργαν
ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα
τάλαινα. νῦν δ' ἔχω σε· προὔφάνης δὲ
φιλτάταν ἔχων πρόσοψιν,
ἄς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

1285

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με,
μήθ' ὡς πατρώαν κτήσιν Αἰγισθος δόμων
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὀδῷ·

1290

1295

οὕτω δ' ὅπως μήτηρ σε μὴ ἴπιγνώσεται
 φαιδρῶ προσώπῳ νῶν ἐπελθόντοιον δόμους·
 ἀλλ' ὡς ἐπ' ἄτη τῇ μάτην λελεγμένη
 στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον
 καὶ τοῦμὸν ἔσται τῆδ'· ἐπεὶ τὰς ἡδονὰς
 πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.
 κοῦδ' ἄν σε λυπήσασα δεξαίμην βραχὺ
 αὐτῇ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἂν καλῶς
 ὑπηρετοίην τῷ παρόντι δαίμονι.

1305

ἀλλ' οἶσθ' ἂν μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων
 ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,
 μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὡς
 γέλωτι τοῦμὸν φαιδρὸν ὄψεται κἄρα.

1310

μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
 κἀπεὶ σ' ἐσείδον, οὐ ποτ' ἐκλήξω χαρᾶ
 δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,
 ἦτις μιᾷ σε τῆδ' ὀδῶ θανόντα τε
 καὶ ζῶντ' ἐσείδον ; εἴργασαι δέ μ' ἄσκοπα·
 ὥστ' εἰ πατήρ μοι ζῶν ἴκοίτο, μηκέτ' ἂν
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄραν.

1315

ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὀδόν,
 ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνῃ
 οὐκ ἂν δυοῖν ἤμαρτον· ἦ γὰρ ἂν καλῶς
 ἔσωσ' ἐμαυτὴν, ἦ καλῶς ἀπωλόμην.

1320

ΧΟΡΟΣ.

σιγαῖν ἐπήνεσ'· ὡς ἐπ' ἐξόδῳ κλύω
 τῶν ἔνδοθεν χωρῶντος.

ΗΛΕΚΤΡΑ.

ἔσιτ', ὦ ξένοι,
 ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
 δόμων ἀπώσαιοι. οὔτ' ἂν ἡσθείη λαβών.

1325

ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλείστα μῶροι καὶ φρενῶν τητώμενοι,
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
 ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενῆς,
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
 τοῖσιν μεγίστοις ὄντες οὐ γιγνώσκετε ;
 ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ κύρουν ἐγὼ
 πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
 νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
 καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
 εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

1330

1335

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι ;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς· ὑπάρχει γάρ σε μὴ γνῶναί τινα.

1340

ΟΡΕΣΤΗΣ.

ἡγγεῖλας, ὡς ἔοικεν, ὡς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἰδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν ; ἢ τίνες λόγοι ;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων εἶποιμ' ἄν· ὡς δὲ νῦν ἔχει,
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφέ ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης ;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ ;

ΗΛΕΚΤΡΑ.

ποίῳ ; τί φωνεῖς ;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον
ὑπεξεπέμφθην σῆ προμηθία χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἢ κείνος οὗτος ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνου προσηῦρον πιστὸν ἐν πατρὸς φόνῳ ;

ΟΡΕΣΤΗΣ.

ὄδ' ἐστί· μή μ' ἔλεγγε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτήρ δόμων
 Ἀγαμέμνονος, πῶς ἦλθες; ἦ σὺ κείνος εἶ,
 1365 ὃς τόνδε κάμ' ἔσωσας ἐκ πολλῶν πόνων;
 ὦ φίλταται μὲν χεῖρες, ἦδιστον δ' ἔχων
 ποδῶν ὑπηρετήμα, πῶς οὕτω πάλαι
 ξυνών μ' ἔληθες οὐδ' ἔφαινες, ἀλλά με
 1360 λόγους ἀπώλλυς, ἔργ' ἔχων ἦδιστ' ἐμοί;
 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
 χαῖρ'· ἴσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἐγὼ
 ἦχθηρα κάφίλησ' ἐν ἡμέρα μιᾷ.

ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσφ' λόγους
 1365 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,
 αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.
 σφῶν δ' ἐννέπω γε τοῖν παρεστώτοιν ὅτι
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
 1370 φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
 Πυλάδη, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
 χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη
 1375 θεῶν, ὅσοι περ πρόπυλα ναίουσιν τάδε.

ΗΛΕΚΤΡΑ.

ἄναξ Ἄπολλον, ἴλεως αὐτοῖν κλύε,
 ἐμοῦ τε πρὸς τούτοισιν, ἦ σε πολλὰ δὴ

ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
 νῦν δ', ὦ Δύκει' Ἄπολλον, ἐξ οἴων ἔχω
 αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων 1380
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
 καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
 τῆς δυσσεβείας οἷα δωροῦνται θεοί.

στροφή.

ΧΟΡΟΣ.

ἴδεθ' ὅπη προνέμεται
 τὸ δυσέριστον αἶμα φυσῶν Ἄρης. 1385
 βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
 μετὰδρομοι κακῶν πανουργημάτων ἄφυκτοι κύνες,
 ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ
 τοῦμὸν φρενῶν ὄνειρον αἰωρούμενον. 1390

ἀντιστροφή.

παράγεται γὰρ ἐνέρων
 δολιόπους ἀρωγὸς εἴσω στέγας,
 ἀρχαιοπλοῦτα πατρὸς εἰς ἐδώλια,
 νεακόνητον αἶμα χειροῖν ἔχων· ὁ Μαίας δὲ παῖς 1395
 Ἑρμῆς σφ' ἄγει δόλον σκότῳ
 κρύψας πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμένει.

στροφή.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα
 τελοῦσι τοῦργον· ἀλλὰ σίγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον
λέβητα κοσμεῖ, τὸ δ' ἐφέστατον πέλας. 1400

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ' ὅπως
Αἴγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ἰὼ στέγαι
φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

ΧΟΡΟΣ.

ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οἴμοι τάλαιν'. Αἴγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

ἰδοὺ μάλ' αὖ θροεῖ τις.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ τέκνον, τέκνον,
οἴκτειρε τὴν τεκοῦσαν. 1410

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν
οἴκτειρεθ' οὗτος οὐδ' ὁ γεννήσας πατήρ.

ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
μοῖρα καθαμερία φθίνειν, φθίνειν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ᾠμοι, πέπληγμαι.

ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλῆν.

1415

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ᾠμοι μάλ' αὖθις.

ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθφ γ' ὁμοῦ.

ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.
παλίρρυτον γὰρ αἶμ' ὑπεξαιροῦσι τῶν
κτανόντων οἱ πάλαι θανόντες.

1420

ἀντιστροφή.

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεῖρ
στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.

ΗΛΕΚΤΡΑ.

Ὅρέστα, πῶς κυρεῖτε ;

ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

ΗΛΕΚΤΡΑ.

τέθνηκεν ἡ τάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ
μητρῶον ὡς σε λῆμ' ἀτιμιάσει ποτέ.

ΗΛΕΚΤΡΑ.

* * * * *
* * * * *

ΟΡΕΣΤΗΣ.

* * * * *

ΧΟΡΟΣ.

παύσασθε. λεύσσω γὰρ Αἴγισθον ἐκ προδήλου.

ΟΡΕΣΤΗΣ.

* * * * *

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄψορρον ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθῶς * * *

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὡς πάλιν.

1434

ΟΡΕΣΤΗΣ.

θάρσει· τελούμεν.

ΗΛΕΚΤΡΑ.

71

ΗΛΕΚΤΡΑ.

ἦ νοεῖς ἔπειγέ νυν.

1485

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθαδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δὶ ὦτος ἂν παῦρά γ' ὡς ἠπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὡς
ὀρούση πρὸς δίκας ἀγῶνα.

1440

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίου
λελοιπόθ' ἰππικοῖσιν ἐν ναυαγίοις ;
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος
χρόνῳ θρασεῖαν· ὡς μάλιστά σοι μέλει
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; δίδασκέ με.

1450

ΗΛΕΚΤΡΑ.

ἔνδον· φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὡς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ καπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῆ μαθεῖν ;

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα, καὶ μάλ' ἄξιλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίρεις ἂν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα κἀναδεικνύναι πύλας
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄραν,
 ὡς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν
 στόμια δέχεται τὰμὰ, μηδὲ πρὸς βίαν
 ἐμοῦ κολαστοῦ προστυχῶν φύση φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ
 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμ' ἄνευ φθόνου μὲν οὐ
 πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.

1466

χαλᾱτε π̄αν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βύσταζ'· οὐκ ἐμὸν τὸδ', ἀλλὰ σὸν,
τὸ ταῦθ' ὄραν τε καὶ προσηγορεῖν φίλως.

1470

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινείς κάπιπέισομαι· σὺ δὲ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἴμοι, τί λεύσσω ;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ ; τίν' ἀγνοεῖς ;

1475

ΑΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων ;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι
ζῶντας θανούσιν οὔνεκ' ἀνταυδᾶς ἴσα ;

ΑΙΓΙΣΘΟΣ.

οἴμοι, ξυνήκα τοῦπος· οὐ γὰρ ἔσθ' ὅπως
οἶδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ.

1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι ;

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δεΐλαιος. ἀλλὰ μοι πάρες
κἂν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφε, μηδὲ μηκύνειν λόγους.
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων
1485 θνησκεῖν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;
ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ
ταφεύσειν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν,
ἄποπτου ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει· λόγων γὰρ οὐ
νῦν ἐστὶν ἀγῶν, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἶ κτανεῖν;

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες
1495 πατέρα τὸν ἄμῶν, ὡς ἂν ἐν ταυτῷ θάνης.

ΑΙΓΙΣΘΟΣ.

ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἢ δ' ὁδὸς βραδύνεται·
ἀλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε ;

ΟΡΕΣΤΗΣ.

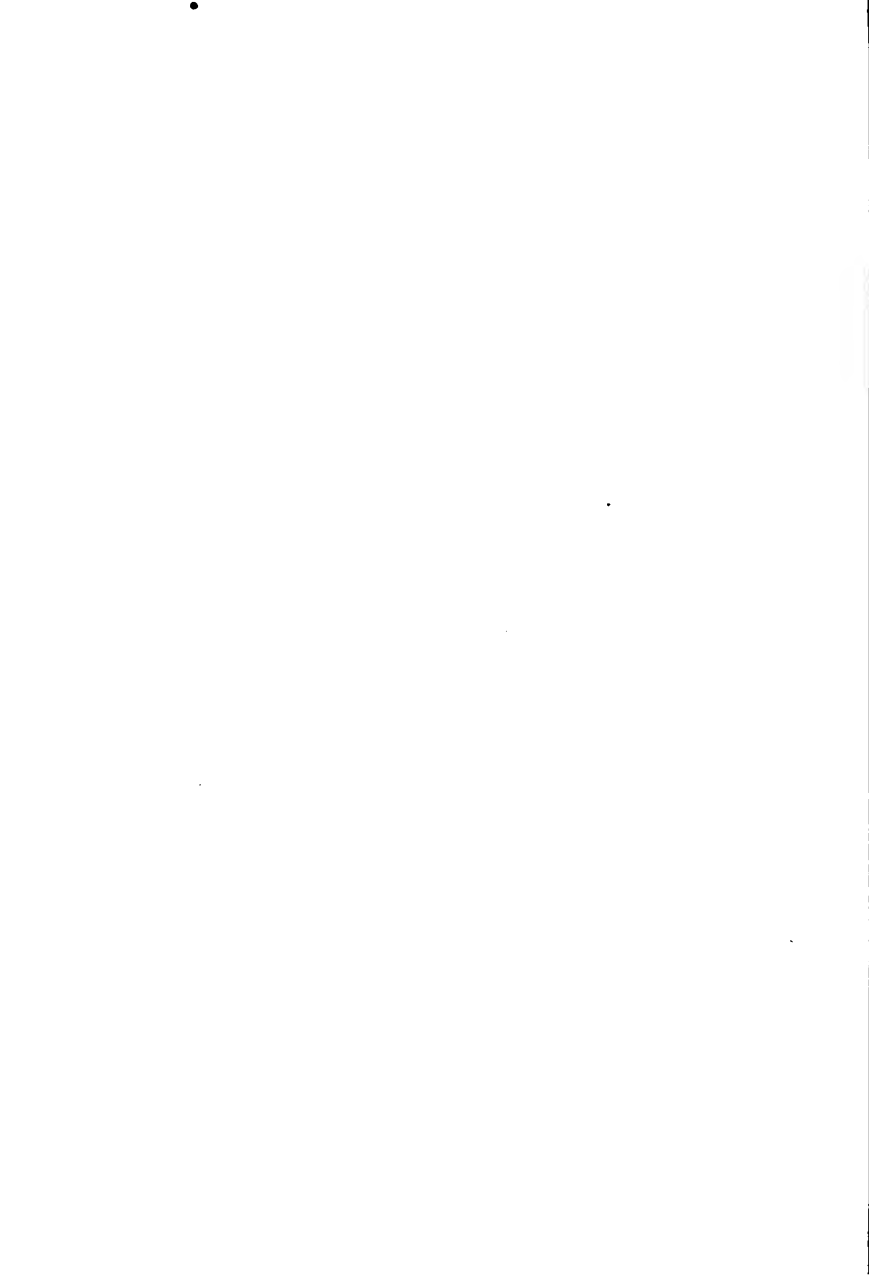
μὴ μὲν οὖν καθ' ἡδονὴν
θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.
χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ

1506

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὼν
δι' ἐλευθερίας μόλις ἐξῆλθες
τῇ νῦν ὀρμῇ τελεωθέν.

1510



NOTES.

NOTES.

παιδαγωγός, one who was partly a tutor, but more an attendant and guardian. This office was intrusted, in a Greek family, to one of the most faithful and capable of the slaves. He took charge of the sons, from their sixth to their fourteenth year, and it was his duty to guard them from evil rather than to impart instruction. The trainers of their minds were called **διδάσκαλοι**; of their morals, **παιδονόμοι**.

1-120. **πρόλογος** = μέρος ἔκτον τραγωδίας τὸ πρὸ χοροῦ παρόδου (Arist. *Poet.* 12. 25), all that part of a tragedy which precedes the first entrance of the chorus.

Scene: Mycenæ, before the palace of the Pelopidæ. *Time*: early morning. *Enter* the PÆDAGOGUS, ORESTES, PYLADES. — *Pædag.* The time has come to fulfil the purpose for which I once bore you from this house, — to avenge your father. Lay your plans with Pylades before any one is astir. — *Orest.* These are our plans: you shall enter the house first and report my death; in this way you can learn how things stand; then Pylades and I will arrive with a funeral urn. Do I hear Electra's voice? Shall we listen? — *Pædag.* Apollo enjoined libations at Agamemnon's grave; obey the god first. That is the best omen of success.

1. **στρατηγήσαντος** (G.* 276, 1; C. 678; H. 785; Cur. 578).

2. **παῖ**, i. e. Orestes. Since the murder of his father by Clytæmnestra he had been living at the court of Strophius, King of Phocis, who had married Anaxibia, the sister of Agamemnon; and he had now returned to Argos to avenge his father's death.

* G. stands for Goodwin's Grammar; C. for Crosby's Grammar, Revised Ed.; H. for Hadley's Grammar; Cur. for Curtius' Grammar, edited by Dr. Wm. Smith, Harper's Ed.

3. **ὄν**, genitive of desire, since **πρόθυμος ἦσθα = ἐπεθύμεις** (G. 171, 2; C. 432; H. 576; Cur. 420).

4-10. From the front of the palace at Mycenæ as standing-point three things are pointed out: (1) The vale of Argos generally, v. 4, note. Mycenæ was at its N. W. end. (2) The Lyceum at Argos, v. 7, five or six miles off S. W. S. (3) The Heræum, about two miles off E. S. E. See Clark's *Peloponnesus*, p. 72: "(Sophocles) wanted to produce an effect by bringing Argos, Mycenæ, and the Heræum within the compass of a single *coup d'œil*..."

4. **Ἄργος**: the district, not the town. For (1) it seems natural to begin by reminding the exile that he is in his own *land* again. In v. 67, Orestes invokes first his *πατρία γῆ*, and then, v. 69, his *πατρίων δῶμα*. Mycenæ being his *town*, the *town* of Argos would scarcely have been the foremost object of his desire. (2) In v. 5, **ἄλσος** might no doubt be said of the town; but in reference to Io, "the tormented *wanderer*," it seems more appropriate to the region at large. (3) It is true that, at the time when Sophocles wrote, **Ἄργος** usually meant *the town*, ἡ Ἄργεῖα, *the district*. But Homer's use of it, to represent sometimes the district, and sometimes even all continental Greece, had steeped the word in large meanings. Even Thucydides falls into the old usage, VI. 105: *Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐπέβαλον*, *the Lacedæmonians made an incursion into Argos*, i. e. *the district*. — **οὐπόθεις** = **δ' ἐπόθεις**, imperfect, v. **ποθίω**. — **τόδε** is the subject of **ἔστι** understood.

5. **τῆς οἰστροπλήγος ἄλσος**, *the solemn haunt of the vexed wanderer*, i. e. Io, the first priestess of Hera in Argos, whose father Inachus established this worship for his people. Zeus loved Io; but by reason of Hera's jealousy he changed her into a white heifer, whom Hera tormented by an æstrus and drove from land to land. **ἄλσος**, the hallowed scene of her visitation by Hera. Io says (*Æsch. P. V.* 694): *ἤσσον πρὸς εὐποτόν τε Κεγχρεῖας ῥέος, Δέρρης τε κρήνην*, *I leaped towards the sweet flowing stream of Cenchræa (between Argos and Tegea) and the fountain of Lerna*.

7. **ἀγορὰ Δύκειος**, i. e. the Agora at Argos, with the **Δύκειον** on one side of it. Thuc. v. 47, *ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίων μὲν ἐν πόλει, Ἀργείων δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ*, *to record upon a stone column in the city the names of the Athenians, but the names of the Argives in the Agora in the temple of Apollo*. In the earliest times the

Agora was simply an open place close to the palace of the king, or, in maritime towns, by the sea-shore. It must have been used very early, for Homer often mentions it. "Out of this simple arrangement arose the magnificent *ἀγοραὶ* of later times, which consisted of an open space, enclosed by porticos or colonnades, divided into separate parts for the various occupations which were pursued in it; adorned with statues, altars, and temples; and built about with edifices for the transaction of business and for the administration of justice" (Smith's *Dict. Antiq.* p. 33 ff). The Agora of Argos was near the centre of the city. — **Λύκειος**, Apollo the Destroyer: *Æsch. Theb.* 132, *καὶ σὺ Λύκει' ἀναξ λύκειος γενοῦ στρατῷ δαίψ*, and *thou, Lycæan King, be Lycæan* (i. e. a very wolf) *towards the hostile host*. Local legends connected *λύκειος* with *λύκος*, since Apollo was the protector of shepherds and their flocks; hence, his epithet *λυκοκτόνος*. At Delphi a brazen wolf stood near the great altar (Paus. X. 14. 7). At Argos the victory of a wolf over a bull was the omen which had given the sovereignty to Danaus (Paus. II. 193). The hero Lycus at Athens (*Ar. Vesp.* 389) was perhaps connected with this cultus of Apollo *Λύκειος*. Müller (*Dor.* II. 6, § 8) ingeniously, but not with great probability, derives the name from *λύκη*, *lux*, whence *λευκός*; *ἀμφιλόκη νόξ*, *gray of morning* (*Il.*); *λυκάβας*, *course of light, year* (*Od.*); *λυκαργές*, *dawn* (Lucian); *λυκόφως*, *twilight* (*Ælian*); and perhaps *λυκηγενής* (epith. of Apollo, *Il.* IV. 101). But *Λύκιος*, *Lycian-born*, was a distinct surname of the god. Pind *P.* I. 39, *Λύκιε καὶ Δάλου ἀνάσσων Φοῖβε*. Pausanias (II. 24, § 1) describes this temple of Apollo as far the finest in Argos. Tradition made Danaus its founder. If this statement is true, it must have been a superb structure; for Argos was so rich in temples and statuary that it became the seat of one of the most celebrated schools of art in Greece. It was the home of Ageladas, the teacher of Phidias and Myron, two of the greatest sculptors of Greece. Music was cultivated among them to such a degree that Herodotus (III. 131) regarded the Argives as the best musicians in Greece. — **οὐξ** = **ὁ ξξ**. — **ἀριστερᾶς**, sc. **χειρός**.

8. **ναός**: the ancient *Ἡραῖον* stood on a rocky slope at the base of the mountains which shut in the Argive plain on the east. It was burnt down 423 B. C. (15 years after the prob. date of this play). Thuc. IV. 133: "The temple of Hera in Argolis was also burnt down in the same year, in consequence of the priestess Chrysis having

placed a lighted torch near the garlands, and then fallen asleep (*ἐπικαταδαρβούσης*); so that, before she was aware, the garlands had caught fire and were in a blaze. Chrysis, fearing the Argives, fled the same night to Phlius; and the Argives, in accordance with the established rule, appointed another priestess, by name Phœnis." It was said to have been priestess here (*κληδοῦχος* "Hras, *Æsch. Supp.* 291). The new Heræum stood a little below the site of the ancient temple. It was seen by Pausanias (II. 17) circ. 180 A. D. The site of it was fully identified by Gen. Gordon by some excavations made there in 1831. — *οἱ δ' ἰκάνομεν*, *whither we have come* (G. 200, N. 3; C. 612; H. 698; Cur. 486, Obs.).

9. *Μυκῆνας*: the town stood at the N. W. end of the plain of Argos, on a rocky platform shut in between two heights of the mountain chain. "The platform, thus impregnable on three sides, and commanding, from its position, an abundant supply of water from the natural drainage of the hills, unites those indispensable requisites which the earliest inhabitants of Greece always sought in the sites of their cities. If there were not one stone left upon another, we might yet affirm with certainty that a city had once stood there." The palace, in front of which this scene was laid, is one of the most ancient in Greece, and its massive walls were believed to be the work of the Cyclops. Its ruins are extensive, and the gate of the lions (undoubtedly represented in the scenery of this play) contains the oldest extant specimens of Grecian sculpture; so old, in short, that "they stand to the art of Greece somewhat as the *Iliad* and *Odyssey* do to their literature; the one the only extant specimens of the plastic skill of the mythical era, and the other the only genuine memorials of its chivalry and song." See Smith's *Dict. Geog.*, p. 381 ff; Leake's *Morea*, Vol. II. p. 368 ff; Clarke's *Peloponnesus*, p. 79. — *πολυχρύσους*: the Homeric epithet of Mycenæ (*Il.* xi. 46), which is also called (*Il.* II. 569) *ἐυκτίμενον πτολίεθρον*; IV. 52, *εὐρνώγυια*. Paus. II. 15: "In the ruins of Mycenæ is a fountain called *Perseia*, and underground buildings of Atreus and his children, where they kept their treasures." The supposed treasuries are called "ovens" by the modern Greeks, and by the ancient Greeks were probably used as treasuries and tombs. These subterranean buildings are near the ruins of the old palace; they are built of stones of very large size and are still in excellent preservation (Clarke's *Pelopon-*

neus, p. 79). In 468 B. C. the Dorians of Argos took Mycenæ by blockade, its massive walls (Κυκλώπων βάθρα, Eur. *H. F.* 944) having defied assault. Thenceforth the place was desolate. Thucydides (I. 10) notices it as looking insignificant (μικρὸν) for its old renown. — φάσκειν...ὄραν, *deem that thou seest*; infin. for imperative (G. 269; C. 670; H. 784; Cur. 577). This idiom has always a dictatorial or at least sententious tone, not unsuited here to the elderly henchman, long accustomed to edify his young charge.

10. πολύφθορον δῶμα, *the house of many deaths*. Atreus and Thyestes slew their brother Chrysippus; Atreus slew his own son Pleisthenes, and then the children of Thyestes; Agamemnon, the son of Pleisthenes, was slain by Ægisthus, the son of Thyestes, and Clytæmnestra. — Πελοπιδῶν, descendants of Pelops, King of Elis, who gave his name to the southern peninsula of Greece.

11. ἐκ, *after*; but on the same day, v. 1132. Pindar says, φορευομένου πατρός.

12. πρὸς...λαβών, *having received you from the hands of your own sister*, for ἡ δρμαιμος is not necessarily κασιγνήτη.

13. ἤνεγκα, 1 aor. v. φέρω — ἐξεθρεψάμην. ἐξέθρεψα would have been more usual; thus, Eur. *El.* 488, the πρέσβυς says of Electra, ἦν ποτ' ἐξέθρεψ' ἐγώ; Eur. *Cycl.* 142, Silenus says of Maron, ὄν ἐξέθρεψα παῖδα.

14. τοσονδ' ἐς ἡβης (G. 168; C. 416; H. 559, c; Cur. 412): Soph. *O. C.* 1138, ἐς τὸδ' ἡμέρας; *O. T.* 135, πῶς ἐς τὸδ' ἂν τόλμης ἐβη. For position of ἐς, cf. Soph. *O. C.* 126, ἀλσος ἐς τᾶνδε. ἡβη: at Athens 14, at Sparta 18 years of age. — πατρὶ (G. 185, 184, 3; C. 453; H. 597; Cur. 431, a). — φόνου (G. 173; C. 429; H. 577; Cur. 422).

16. Πυλάδῃ: Pylades was the son of Strophius, at whose court Orestes had been reared, and the two youths had formed the closest friendship. After Orestes had avenged his father's death, he gave his sister Electra to Pylades in marriage; and Pausanias (II. 16, § 5) mentions their tomb at Mycenæ. In this play he is a mute character, otherwise in the latter part there would have been four speaking actors, whereas never more than three were allowed. — ἐν τάχει βουλευτέον, *it must be quickly decided*.

17. ἡμῖν: Sophocles has ἡμῖν for ἡμῖν twenty-six times (Ellendt, *Lex.*); Æschylus prob. in *Eum.* 329, λάχῃ τὰδ' ἐφ' ἀμῖν ἐκράνθη; Euripides never.

18. ἑφα : the sights and sounds of early morning fitly herald the action of this play, in which Φοῖβος the Purifier at length drives the dark Erinnys from the house, — in which the *παννυχίδες* (v. 92) of Electra's sorrow are at last turned to joy. Throughout the drama, as in its opening scene, we feel that the black night of stars has waned, and that the powers of light are in the ascendant. — *κινεῖ σαφή*, *wakens into clearness*; *σαφή* proleptic. So v. 13, *ἐξεθρεψάμην... τιμωρόν*; cf. v. 68; *Æsch. Ag.* 1258, *εὐφημον, ὦ τάλαινα, κοίμησον στόμα, hush thy lips into holy silence*; *Soph. Ai.* 517, *καθειλεν Ἄιδου θανασίμους οἰκήτορας, brought them low, to dwell in Hades in their death*; *Pind. P.* I. 52, *σὺν δ' ἀνάγκῃ μιν φίλον ἔσανεν, courted him, to make him a friend*.

19. *ἄστρων εὐφρόνη*, *the night of stars, i. e. the starry night*. Cf. *Soph. Ant.* 114, *χιόνος πτέρυγι, a snowy wing*; *Eur. Phœn.* 1574, *τραύματα αἵματος, bloody wounds*; *Soph. El.* 758, *σῶμα σποδοῦ, a body reduced to ashes*. This seems to be a genitive of characteristic (C. 435; H. 568). *εὐφρόνη*, euphemistic word for *νύξ*, derived from *εὐφρων*, and meaning lit. *the kindly time*, showing how necessary it was for the Greeks to use words which had no gloomy associations connected with them. — *ἐκλείουπεν* : *ἐλλείπω* (intrans.) takes a genitive, e. g. *χρημάτων*, *Thuc.* I. 80 ; *ἐκλείπω* never.

20. *ἔξοδοιπορεῖν* (G. 274 ; C. 703, d ; H. 769 ; Cur. 565). — *στέγης* (G. 174 ; C. 404 ; H. 580 ; Cur. 419, e).

21. *ξυνάπτερον*, present imperative 2 pers. dual, v. *συνάπτω*. *Brunck*, *ξυναπτέον*, on the ground that Orestes in fact discusses his plans with the Pædagogus, not with Pylades. Rather, Orestes announces to the Pædag. (v. 29) plans which did not need to be discussed, for they were already formed. "I will tell you," he says, "what has been determined," i. e. what "we" (v. 28, "Pylades and I") have decided upon. The *ἀνὴρ πρόσπολος* (v. 23) remains in the background throughout, encouraging, as here, or admonishing, as at v. 1326, but leaving the plan and conduct of the enterprise to his masters.

21. *ὡς ἔνταυθ' ἔμέν* : the Medicean MS. (Laur. A.) has *ἔμέν*, for which some others have *ἔσμέν*. For *ἔμέν* the only authority is *Callimachus* (flor. 250 B. C.), quoted by *Herodian* *περὶ μονήρους λέξεως* (On Singularities of Diction), p. 24. 3. *Dind.* now reads, on his own conjecture, *ἔβης* for *ἔμέν*. *Nauck* proposes, instead of *ἔνταυθ' ἔμέν*, *ὡς καθέσταμεν* or *ὡς βεβήκαμεν*. The true reading I believe to be *ὡς, ἔνταυθ' ἔσταμεν, | οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός*. A commentator, who wished to

supply an antecedent to *ἴνα*, wrote *ἐνταῦθα* in the margin; thence it crept into the text, and *ἴνα* was thrust into the next line; the rejection of *ἔστι* being made easier by its resemblance to *ἔτι*. The letters *τα* of *ἔσταμεν* dropping out gave rise to the *ἔσμέν*, which is probably an older mistake than *ἔμέν*. Cf. *O. T.* 1442, *οὕτως ἐλέχθη ταῦθ'· δμως δ', ἴν' ἔσταμεν | χρείας, ἀμεινον ἐκμαθεῖν τί δραστέον*, so *this was said; but yet in the emergency wherein we stood it were better to learn what must be done*.

22. *ἴν'...ἀκμή*, where there is no longer any chance for delay, but it is the very time to act: *ὀκνεῖν* (G. 261; C. 663; H. 767; Cur. 562).

23, 24. *ὡς...γεγώς*, how plainly you show me that you are true to us; *σημεία φαίνεις = δηλοῖς: γεγώς* (G. 280; C. 677; H. 799; Cur. 593).

26. *ἐν τοῖσι δεινοῖσι*, in dangers. Thuc. II. 40, *οἱ τὰ τε δεινά καὶ τὰ ἡδέα σαφέστατα γιγνώσκοντες*, knowing most clearly the dangers and pleasures. For other senses of *τὰ δεινά*, see Thuc. II. 77, *ἀπὸ τῶν παρόντων δευῶν*, with their (the besiegers') present means of attack. Soph. *Ant.* 334, *πολλὰ τὰ δεινά*, wonders are many.

27. *ὡσαύτως δέ*: the apodosis in similes is often introduced by *δέ*: Soph. *Ant.* 424, *ὡς ὅταν...ὄρφανὸν βλέψῃ λέχος*, — *οὕτω δὲ χαῖτη*, as when...it beholds its nest bereft of its young, so also she, &c.

28. *ἐν πρώτοις ἔπει*, art foremost to assist (lit. *do*st follow among the first).

31. *καιροῦ τυγχάνω*, hit the mark. *καιρός* (prob. fr. *κείρω*, as *tempus fr. temno*, Donalds. *N. Crat.*, § 171) = (1) due measure; (2) a critical point; Æsch. *Ag.* 356, *πρὸ καιροῦ*, short of the mark. For syntax of *καιροῦ* (G. 171; C. 426; H. 574, c; Cur. 419, b). — *μεθάρμοσον*, 1 aor. act. v. *μεθαρμόζω*.

32, 33. *γάρ* merely prefaces the narrative. — *μάθοιμ'* (G. 216; C. 624; H. 739; Cur. 532).

34. *ἀροίμην*, 2 aor. mid. v. *αἴρω* (G. 232, 4; C. 641, b; H. 757; Cur. 555). Brunck prefers to call *ἀροίμην* fut. opt. — *πάρα*: observe its accent (G. 23, 2; C. 785; H. 102; Cur. 90).

35. *χρηῖ*, prophesies. Ind. pres. 3 sing. *χράω*, *χρήσω*, *ἐχρησα*, to give an oracle; aor. pass. *ἐχρήσθην*, Soph. *O. C.* 356. For *χρήσθαι*, to consult an oracle, Herod. I. 53, *ἐχρέωντο τοῖσι χρηστηρίοισι*. Four verbs ending in *aw* were constantly used in Attic with the Doric contraction into *ῆ* instead of *ᾶ*: *διψάω*, *ζάω*, *πεινάω*, *χράω*. Also, four rarer verbs: *λιδάω*, *κνάω*, *σμάω*, *ψάω*. — *τοιαῦτα...ὧν*: cf. *Il.* VII. 231,

ἡμεῖς δ' εἰμὲν τοιοῖοι οἱ ἄν σέθεν ἀντιδῶσαιμεν, *we are such as can oppose you*. Soph. *Ant.* 691, λόγοις τοιούτοις οἷς σὺ μὴ τέρψει κλύων, *such words as you will not be pleased to hear*. For syntax of ὦν (G. 171, 2; C. 432; H. 576; Cur. 420). — πύσει, fut. mid. v. πυνθάνομαι. — τάχα, *anon*. It serves to mark a momentary pause, — to inflict an instant of suspense before the thrilling θέσφατον.

36. ἄσκειον, κ. τ. λ., *that alone (αὐτόν), unaided by arms or numbers, I should snatch by stealth the lawful vengeance of my right hand*. Contrast with this the tenor of the Æschylean oracle (*Cho.* 264, *Eum.* 444): There, Orestes is threatened; here, he is simply instructed; there, the god himself indirectly admits that Orestes has no cause to falter; here, no such faltering is contemplated. For Æschylus conceived the claim of Agamemnon on Orestes as in conflict with the claim of Clytæmnestra, — a conflict ultimately solved on the hill of Ares. In the view of Sophocles, the mother's claim stands forfeited; the father's claim is left absolute and paramount. — αὐτόν, *alone*, i. e. without the help of another. — ἄσπιδων = ὀπλιτών. For its syntax (G. 180, N. 1; C. 436, R. B, b; H. 584, b; *Madv.* 63. 1). Cf. Eur. *Phæn.* 78, πολλὴν ἀθρόοις ἀσπίδ' Ἀργείων, κ. τ. λ., *having assembled a large army (lit. many a shield) of Argives*.

37. χερός: to be taken with σφαγάς; cf. v. 476, δίκαια χεροῖν κράτη. χερός is opposed to ἄσπιδων, *by the stroke of my own arm, not with shields and spears*; αὐτόν is opposed to στρατοῦ, *alone, not with a host*.

38. ὅτε = ἐπειδή, *since*. In this sense, usu. with perfect: Soph. *Phil.* 427, ὅτε... τεθνᾶσι, *since they are dead*; Soph. *El.* 1318, ὅτε... ἐξήκει (= ἐλήλυθας), *since they have come*; but with aorist in sense of perfect, Soph. *Ant.* 170, ὅτ' οὖν ὤλοντο... θρόνους ἔχω, *since they are dead... I occupy the throne*.

39. μολόν, 2 aor. act. v. βλώσκω. — εἰσάγη (G. 232, 3; C. 641; H. 758, 759; Cur. 537).

40. ἔσω (G. 182, 2; C. 445, c; H. 589; Cur. 425). — ἴσθι = μάνθανε, *learn*.

41. ἀγγελῆς (G. 216; C. 624; H. 739; Cur. 531).

42. χρόνῳ: two things favor your incognito; the long interval (χρόνος) since you were last here, and the actual change (γῆρας) in your appearance (lit. *for they will not know you by reason of your age and your long absence*). γῆρα and χρόνῳ do not depend upon ἠρθισμένον,

but are causal datives (G. 188 ; C. 466, 1, a ; H. 611 ; Cur. 439), cf. Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, *fearing the Athenians on account of what had occurred.*

43. ὑποπτέουσιν : only one MS. has ὑποπτέουσαι. Cf. Soph. O. C. 450, οὐτι μὴ λάχωσι...οὐδέ σφιν...δνησις ἔξει, *neither can they gain (me)...nor shall any happiness come to them.* — ἠνθισμένον, *with this silver hair.* Cf. Erinna, frag. 3, in Bergk, *Poet. Lyr.* p. 702, παυρολόγοι πολιαί, καὶ γήραος ἄνθεα θνατοῖς, *scanty gray hairs, which are the flowers of old age for men.*

44. χρῶ, present imperative mid. v. χράομαι.

45. ἀνδρός : nearly = τίνος, but more respectful ; Herod. VIII. 82, τῆς ἦρχε ἀνὴρ Παπλίτιος, *which a certain Paplitius commanded ;* Soph. Ai. 817 (Ajax speaking of Hector, a well-known but hated name, to be named with distant courtesy by a Greek captain), δῶρον μὲν ἀνδρός Ἔκτορος ξένων ἔμοι | μάλιστα μισηθέντος, *the gift of Hector, one (ἀνδρός) whom I especially detest of those foreigners.* — Φανοτεύς : in Hom., Strab., and Paus., Πανοτεύς ; in Thuc. IV. 89, Φανοτεύς. He was the eponymous hero of the Phocian town Πανοτεύς or Φανοτεύς, near the Bœotian frontier, on the road from Daulis to Chæroneæ. There is a special point in the use of his name here. He was the brother of Crisus, eponymous hero of Crisa. Between the brothers, said the legend, there was deadly feud ; before birth they had struggled in the womb. Now Crisa is the seat of amity to Agamemnon ; Apollo, its god, is his avenger ; Strophius, its king, his ally ; Pylades, the son of Strophius, is the sworn friend of Orestes. Hence Phanoteus, the foe of Crisus, is ranged with Ægisthus and Clytæmnestra, the foes of Agamemnon.

46. τυγχάνει, sc. ὄν (G. 279 ; C. 677 ; H. 796 ; Cur. 590). — δορυξένων, *spear-friends.* In Æsch. and Soph. this word seems to designate a state alliance under a special aspect, — as a personal relation between the contracting chiefs. Thus in Soph. O. C. 632, Theseus, the representative of Athens, welcomes Œdipus, the representative of Thebes, as one for whom the δορύξενος ἔστιά is always ready. Cf. Æsch. Cho. 553, ξένος τε καὶ δορύξενος, i. e. a ξένος in both the simple and the complex sense. There is no authority for Plutarch's notion (*Quæst. Græc.* § 18) that a ransomed prisoner-of-war and his ransom were properly δορύξενοι (e. g. Glaucus and Diomedes).

47. δρκω, i. e. ἀγγελλε δρκω, προστιθείς (δρκων), dative of manner.

48. τέθνηκ' (G. 200, N. 6; C. 268, 800; H. 712; Cur. 503).

49. ἀναγκαίως τύχης, a fatal accident. ἀναγκαίως connected with the supreme necessity of death. Cf. Eur. Iph. A. 511, ἀλλ' ἤκομεν γὰρ εἰς ἀναγκαίως τυχάς, for we have come into fatal circumstances.

50. ἰστάτω, 2 perf. act. imper. v. ἴστημι.

51. τύμβον, object of στέφαντες. — ὡς ἐφέλετο, as commanded by Apollo.

52. καρατόμοις χλιδαῖς, the glory of severed hair. Eur. Phœn. 223, ἐπιμένει με κόμας ἐμὰς δεῦσαι, παρθένιον χλιδάν, awaits me to bathe my hair, my virgin pride. At v. 900 Chrysothemis finds on the edge of the tomb νεώρη βόστρυχον τετμημένον, a lock freshly severed. Hair torn or cut from the forehead was placed on the tomb to indicate the grief of the bereaved. In Æsch. Cho. 6, Orestes brings a πλόκαμος θρεπτήριμος for the river Inachus, and a πλόκαμος πενθητήριος for his father. — λοιβαῖσι: the libations were made both with wine and water.

53. ἀψορρον πάλιν, back again; Pl. v. 257, πάλιν αἴτις; Soph. Phil. 942, αἴθις αἶ πάλιν. Cf. Ar. Nub. 975, εἰτ' αἶ πάλιν.

54. τύπωμα, κ. τ. λ., with an urn of moulded brass supported in our hands. ἡρμένοι, perfect pass. part. with mid. signif. v. αἴρω; Dem. Pantæn. p. 967, ἀπηλλαγμένος, having given a release (ἀφεσιν), and ἰδ. δεδικασμένος, having gone to law.

55. πον (to be taken with καὶ σύ), which you too, I think, know, &c. Cf. v. 948, παρουσίαν μὲν οἶσθα καὶ σύ που φίλων, in regard to the presence of friends you too, I think, know. If μοι is read instead of πον, it must be taken with οἶσθα, as nearly = σύννοισθά μοι. The enclitic μοι could not depend on κεκρυμμένον which follows it.

56, 57. λόγῳ: Eur. Phœn. 1005, κλέψας λόγῳισιν ὥσθ' ἂ βούλομαι τυχεῖν, having discussed with words so as to obtain my wishes. — ἠδείαν... δέμας, we may bring them the pleasant report that my body is destroyed (lit. is clean gone). — φέρομεν (G. 216; C. 624; H. 739; Cur. 531). The principal verb is ἤξομεν, v. 53. Most of the MSS. have φέρομεν, which would depend on κεκρυμμένον as = δ ἐκρύψαμεν.

59, 60. τί με λυπεῖ; lit. what grief is this for me, being nearly equivalent to what grief is in store for me, i. e. τί με λυπήσει. — δταν, κ. τ. λ., when dead by word, by deeds I live again, and gain renown (G. 232, 3; C. 641; H. 758, 759; Cur. 557). For σωθῶ, cf. v. 1228,

ὄρατ' Ὀρέστην τόνδε, μηχαναῖσι μὲν
θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον:

"Look here on this Orestes, dead indeed

In feignèd craft, and by that feigning saved."—PLUMPTRE.

—**ἔργοισι**, answering to **λόγῳ**. Cf. Soph. *O. C.* 782, **λόγῳ μὲν ἐσθλὰ τοῖσι δ' ἔργουσι κακά**, in words noble, but in deeds base.

61. **δοκῶ μὲν**, I think, not I think. Cf. *Æsch. Eum.* 84 (Apollo says to Orestes, *οἱτοὶ προδώσω*, I will not give you up), *καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶν δέμας*—not, for I persuaded you to kill your mother, but, for you were persuaded by me to kill your mother. The Greeks sometimes emphasized the verbal notion, where we should emphasize the personal notion.—**κακόν**, ill-omened; Eur. *Hel.* 1050, *ΕΛ. βούλει λέγεσθαι, μὴ θανῶν, τεθηκέναι*; MEN. *κακὸς μὲν ὄρνις. Helen. Are you willing to be reported dead, when not dead? Menelaus. 'T is a bad omen (lit. an ill-omened bird).*

62. **τοὺς σοφοὺς**: the special allusion, if such be meant, is unknown.

63. **λόγῳ, κ. τ. λ.**, falsely dying by report.

64. **ἐκτετίμηνται**, forthwith they are in more perfect honor. For the tense, cf. Plat. *Phæd.* 80 D, *ἡ δὲ ψυχὴ ἀρα...ἀπαλαττομένη τοῦ σώματος εὐθὺς διαπεφύσσηται καὶ ἀπόλωλεν*, can then the soul, when separated from the body, be at once scattered and destroyed?

65. **ἀπο**, with the help of; *Il.* XXIV. 605, *τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρείου βιοῖο*, Apollo slew them by the help of the silver bow.

66. **ἐχθροῖς**: join **δεδορκότ' ἐχθροῖς** (dativ. incommodi) (G. 184, 3; C. 453; H. 597; Cur. 431), *resurgent to the terror of my foes*.—Schneid. puts a comma after *δεδορκότ'*, making *ἀστρον* a baleful star. But the words *ἀστρον ὡς λάμψειν* speak of a bright and happy splendor, which shall dispel "the folds of abhorred and sunless gloom that wrapped the house at its master's death" (*Æsch. Cho.* 45).

67, 68. **ἐγγάριοι**, native.—**εὐτυχούντα**, i. e. *ὥστε εὐτυχεῖν*, so that I may be fortunate. Cf. *κινεῖ σαφῆ*, v. 18 and note.

69, 70. **σοῦ, κ. τ. λ.**, for sent by the gods I come to purify you righteously (lit. in accordance with justice) (G. 188; C. 467; H. 608; Cur. 441).—**καθαρτῆς**: *Ægisthus* and *Clytæmnestra* were defiled with murder; they had not absented themselves for the usual year after their crime, but had continued, unabsolved, to use the public altars (*ib.* v. 625), and to pour the *παρέστιοι λουβαί* to the domestic Zeus *Hercæus* (Soph. *El.* 269). Their presence was a *μιασμα* to *Mycenæ*. and chiefly to the house in which they dwelt. Of such *μιάσματα*,

Apollo is the purger, *δωμάτων καθάρσιος*, purger of homes, *Eum.* 63 ; and as his agent, Orestes is *καθαρτής*.

71, 72. *ἀποστελιθε* (G. 254 ; C. 628 ; H. 723, a ; Cur. 510, 518). — *ἄλλ' ἀρχέπλουτον, κ. τ. λ.*, sc. *καταστήσατε*, but (establish me) as lord of ancient wealth and restorer of my house. Cf. v. 436 (*δός* included in *κρύψον*) ; v. 650 (*δός* included in *ἐφής*) ; Herod. VII. 104, *οὐκ ἔων φεύγειν ἀλλ' ἐπικρατέειν*, not permitting them to flee, but to conquer.

73, 74. *σοί* (G. 184, 2 ; C. 457 ; H. 595, b ; Cur. 430, b). — *βάντι*, when gone, agrees with *σοί*. — *τὸ σὸν φρουρήσαι χρέος*, to be observant of thy duty.

75, 76. *καιρὸς, κ. τ. λ.*, for the time has come, which is for men the mightiest master of every act.

78. *καὶ μὴν*, now methought, &c., — with just so much of adversative force as is implied in starting a new subject. — *θυρῶν*, I seemed to hear within the doors the sound of some handmaid moaning grievously. The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary. Cf. v. 900, *ἐσχάτης ὀρῶ πυρᾶς...βόστρυχον*, I see upon (lit. from the quarter of) the edge of the mound a lock of hair (G. 182, 2 ; C. 445, c ; H. 589 ; Cur. 425). — *τινός* (G. 171, 2 ; C. 432 ; H. 576 ; Cur. 420).

81. *μεινόμεν* : deliberative subj. after *θέλει* or *βούλα* (G. 256 ; C. 647 ; H. 720, c ; Cur. 511). — *γών* (G. 171, 2 ; C. 432 ; H. 576 ; Cur. 420).

82. *Λοξίου* : Apollo's epithet of Loxias has usually been derived from *λοξός* (slantwise), i. e. the ambiguity of his oracles ; but it is better to refer it to *λέγειν*, as uttering the will of Jove. — *τά*, same construction as *μηδέν*, i. e. obj. of *ἔρδειν*.

83. *κάπὸ τῶνδ' ἀρχηγετεῖν*, from these things take our auspices ; alluding to *Ἀπόλλων Ἀρχηγέτης*, — the leader of adventurers, the founder of colonies, — a title dating from the Dorian conquest of Peloponnesus, Müller, *Dor.* bk. 2, ch. 3, § 2. Cf. Callimachus, *Hym. Apoll.* 55, *Φοῖβος ἀεὶ πολιεσσι φιληθεῖ | κτιζομένης, Phæbus ever takes delight in the founding of cities.* Thuc. VI. 3, *The Chalcidians were the first of the Greeks who, sailing from Eubœa with Thoucles as leader, colonized Naxos, and founded the altar of Apollo Archegetes which is now outside the city.* Appian, *Bell. Civ.* V. 109, mentions a statue of the *Ἀρχηγέτης* as existing there in the times of Marius and Sulla.

84. ταῦτα γάρ, κ. τ. λ., for this course puts in our grasp (φέρει ἐφ' ἡμῖν, i. e. ὥστε ἐφ' ἡμῖν εἶναι) both final victory (νίκην) and the advantage (κράτος) throughout the struggle, — τῶν δρωμένων, i. e. at every stage of the enterprise as it proceeds.

85. Exeunt ORESTES and PYLADES, R. ; PÆDAGOGUS, L.

86–120 : this is θρήνος ἀπὸ σκηνῆς, lit. a stage-dirge (i. e. sung by an actor) ; opposed to a κομμός, or dirge sung jointly by actor and chorus. The actors on the stage, οἱ ἀπὸ σκηνῆς, are opposed to the chorus in the orchestra (θυμελικοί, Lobeck on *Phrynichus*, 164).

Enter ELECTRA sola. (*As protagonist, she appears at the middle door, βασιλείου θύρα, of the palace. It is 8 years since Agamemnon's death ; but Electra is still in mourning, v. 290 ; and meanly dressed, v. 191, ἀεκεῖ σὺν στολῆ.*)—*El.* Day and night I mourn my father, not slain on the battle-field, but felled, as wood-cutters fell an oak, by Ægisthus and his paramour my mother. I have no sympathizers : but want of sympathy can never quench my grief. Princes and avengers of the dead, avenge our father, and send Orestes to share my burden.

87. γῆς ἰσόμοιρ', coextended with earth ; having a μοῖρα, a domain in space, equal to earth's μοῖρα ; overcanopying earth. γῆς is a rare construction for γῆ. It is a genitive of likeness, being an example of abridged construction (G. 186, N. 2 ; C. 442, a ; H. 603, a, and 585 ; Cur. 414, 5). Cf. Herod. III. 37, ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἡφαίστου, these are like the (statue) of Vulcan.

89, 90. πολλές, κ. τ. λ., and how many blows full on my blood-stained breast hast thou perceived? Eur. *Phœn.* 754, καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν, be it mine to meet my brother front to front. — ἦσθου, 2 aor. mid. v. αἰσθάνομαι. — στέρωνων : editors are divided as to the syntax of this word. Some construct it with πλαγᾶς, which rarely takes such a genitive, and others with ἀντήρης. We prefer the latter (G. 180, 171 ; C. 426 ; H. 574, c. ; Cur. 419, c).

91. ὑπολειφθῆ, is left behind. The verb is subjunctive in spite of ἦσθου v. 89, because the idea in Electra's mind is ἦσθου καὶ ἐτι νῦν αἰσθάνει, you perceived and still perceive (*Madv. Synt.* 131, b. G. 232, 3 ; C. 641 ; H. 758 ; Cur. 556).

92, 93. τὰ δὲ παννυχίδων, the joys of my vigils, — ironically, παννυχίς being a torchlight festival, as at the Δήνια a boisterous festival held in honor of the wine god Bacchus. Plat. *Rep.* 328 A, καὶ πρὸς γε παννυχίδα ποιήσουσι, ἦν δέξιον θεάσασθαι, and besides there will be a

night festival, which is worth seeing. For the irony, cf. *Æsch. P. V.* 1045, *δαιταλεύς*, *banqueter*, of the eagle torturing Prometheus. — *ξυνίσασ'*, 3 plur. indic. preter. v. *ξύνουδα*.

95, 96. *δν...οὐκ ἐξένισεν*, whom in no foreign land the god of sudden death welcomed to a field of blood. For Ares as the god of sudden or violent death in whatever form it comes, cf. v. 1385: *ἐξένισεν*, entertained, regaled with such fare as he has to offer. Cf. *Eur. Hel.* 480, *θάνατος ξενία σοι γενήσεται*, death will be thy guest.

97, 98. *ἡμή = ἡ ἐμή*. — *χῶ = καὶ ὁ*. With *ύλοτόμοι*, sc. *σχιζουσι*.

101. *φέρεται*, κ. τ. λ., *rushes, bursts from no lips but mine*: *φέρεται* suits the vehemence of the passionate Electra; *φέρεσθαι*, like *ferri*, implies strong, swift impetus: *Arist. Phys.* 6, p. 239 b. *ἡ δίοσις φερομένη*, the arrow in its flight; *Il. XXI.* 120, *ἦκε φ' ῥεσθαι*, he sent him flying. — *τούτων* (*G.* 173; *C.* 429; *H.* 566; *Cur.* 408, 7).

102. *αἰκῶς*: libri omnes *ἀδικῶς*, *Dind.*; a ludicrously feeble word, considering the context. The Schol. and Suidas mention *αἰκῶς*, whence *Brunck αἰκῶς*, trisyll., as in *Il. XXII.* 336, *ἐλκήσουσ' αἰκῶς*, τὸν δὲ κτεριοῦσιν Ἀχαιοί, they shall tear this dishonorably, but the Greeks will perform the rites of burial for him. *Hermann*, *αἰκῶς* disyll.

104. *θρήνων...γῶων* (*G.* 174; *C.* 405; *H.* 580; *Cur.* 419, e).

105. *παμφεγγεῖς ῥιπάς*, the shivering splendor of the stars: *ῥιπή* (*ῥίπτω*), *swing*, can be said of vibrating light, or vibrating sound, e. g. *ῥιπαὶ κώνωπος*, the buzzing of a gnat, *Æsch. Ag.* 866.

106. *λεύσσω δέ* (*G.* 232, 3; *C.* 641; *H.* 758; *Cur.* 556). Strictly *λεύσσω μὲν ἄστρα*, *λεύσσω δὲ ἡμᾶρ*: *λεύσσω μὲν* being omitted. A word or phrase belonging by sense to each of two clauses may belong by position to the second clause only; e. g. *Æsch. Ag.* 572, *φράζω δλωσῶ Ἰλίου τ' ἀνδράσασιν*.

107-109. *μὴ οὐ...προφωνεῖν*, (so as) *not to pour forth, like some nightingale bereft of young, my voice for all, in constant wailings before these ancestral gates*: *προφωνεῖν* depends on *λήξω*, and may be translated *I will not cease from pouring forth, &c.*, in which case the *μὴ οὐ* would be omitted in the translation (*G.* 283, 7). For use of *μὴ οὐ* (*G.* 263, N., 283, 7; *C.* 713, f; *H.* 847; *Cur.* 621, c). — *ἐπὶ κωκυτῶ*: cf. *Soph. Ant.* 759, *ἐπὶ ψόγοισι*, with constant reproaches; *Æsch. Eum.* 995, *ἐπὶ μολπαῖς*, with sustained songs.

110-113. Electra invokes: 1. The King and Queen of the dead, to whose realm the earthly King has passed. 2. *Hermes ψυχο-*

ρομπός, who led him thither. 3. 'Αρά,—the Imprecation, the embodied Curse, which took shape and form from his dying breath. 4. The 'Ερινύες,—the ministers in the service of that 'Αρά,—the public avengers, whom the Imprecation of the murdered can always summon.

111. 'Αρά: in Æsch. *Eum.* 395, the Furies call themselves 'Αραί, and so Æsch. *Theb.* 692. But as a rule, there is a distinction: 1. 'Αρά is the 'Αρά of some particular person,—the special imprecation which sets the 'Ερινύες in motion. It is personified, but it does not act; it awaits in the shades the issue of its own promptings. 2. The 'Ερινύες stand in no special relation to the individual; they are the public guardians of universal principles; their services are available to the injured generally; they punish with no feeling of partisanship, but as a duty to society. For exceptions, see Æsch. *Theb.* 692, where the 'Αρά is *executive*, and Hom. *Od.* XI. 280, where the 'Ερινύες are *personal* (μητρὸς 'Ερινύες).

113. ἀδίκως: the sober ἀδίκως would have been tame in v. 102; it is in keeping with the solemnity of this appeal.

114. αἱ τοὺς εὐνάς: Dind., reading τοὺς εὐν. ὑποκλ., brackets the line as spurious; in his edit. of 1836 (p. 143) he is for omitting v. 113 too. Porson spares v. 113, but rejects v. 114 as weak. "It is not true," he says, "that the Furies stooped to punish conjugal infidelities; their hands were full enough already of more serious affairs—murder, and the like." To this it may be replied that Clytæmnestra's betrayal of her husband's honor was intimately connected with her betrayal of his life. The two crimes are constantly mentioned together. There is scarcely an allusion to the murder which does not associate it with the adultery. The Furies are invoked as the avengers of blood. But they are reminded that the murderer was at the same time a libertine, and the murderess an unfaithful wife.

119. ἀγειν, lit. *draw up*, by making the other scale sink: i. e. *out-balance, prevail against*: Dem. *Androt.* p. 617, ἀγούσα ἐκάστη μῶν, *weighing each a mina*: Plat. *Min.* 316 A, ἔλκει πλεῖον, *it weighs more*. Cf. Æsch. *Pers.* 439, ὡς τοῖσδε καὶ δις ἀντισηκῶσαι βροπῇ, *so as to out-weigh these twice over*.

120. λύπης ἀντίροπον ἄχθος, *the weight of woe in the opposite scale*.—ἀντίροπος usu. = *counterpoising*: but as any weight may be said

ῥέπειν, so any weight opposed to another, whether equally or unequally, may be called ἀντίρροπος.

121-250. κομμός: Arist. *Poet.* XII. 25, κομμός δὲ θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηρῆς, the *commos* is a joint dirge, by the chorus, and from the stage: i. e. between the chorus at the θυμέλη (altar of Bacchus in the centre of the orchestra) and the actor on the λογεῖον (stage). The part taken by the chorus in the *commos* is substituted here for the usual anapestic song of the chorus at their πάροδος or first entrance.

Enter CHORUS of Mycenaean maidens (πολιτιδες, v. 1227), and advance to the Thymele. Vv. 121-250. Chor. Why do you abandon yourself to grief? Tears will not bring back Agamemnon from the lake of Acheron.—El. Sorrow may be unavailing, but it is godlike; thou, Niobe, art a goddess, for thy tears are never dry.—Chor. Besides, you are not the only sufferer; Chrysothemis and Orestes—El. who is always promising to come, and never comes.—Chor. Trust in Zeus: neither Zeus nor Orestes has forgotten you.—El. I have hoped till I can hope no longer; I am friendless and defenceless—a very alien in my father's house.—Chor. At least do not make your lot worse by rebellious grief.—El. While I live it shall not cease; let me alone, my comforters; these things have no cure.—Chor. We meant kindly, but we will say no more.

121, 122. δυστανοτάτας for δυστηνοτάτης and ματρός for μητρός. The use of the Doric α for η which prevails in the tragic chorus is because the choral element was first developed by the Dorians, and though perfected in Attica it always retained this Doric vowel (G. 30; C. 130, a; H. 24, D, b; Cur. 24, D, 2).

123. τάκεις οἰμωγάν, what lament dost thou make languish? i. e. what languishing lament dost thou pour forth? Cf. Pind. *N.* X. 141, θερμὰ δὴ τέργγων δάκρυα, moistening hot tears: i. e. with burning and streaming tears.

125. Ἄγαμέμνονα, accus. governed by τάκεις οἰμωγάν as = οἰμώζας (G. 159, N. 4; C. 475, b; H. 544, e; Cur. 402, Obs. 2). Cf. *Æsch. Supp.* 528, γένος νέωσον εὐφρον' αἶνον, recall the soothing legend of our race, = αἶνει γένος: ἰδ. 627, μήποτε κτίσαι βοᾶν μάχλον Ἄρη, never to raise a cry of wanton war, = μήποτε βοᾶν Ἄρη.

126, 127. ὧς: Utinam (G. 251; C. 648, d; H. 721, 1, a; Cur. 514). *Il.* XVIII. 107, ὧς ἐπις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιο, would that

contention might cease from gods and men; *Od.* I. 47, ὡς ἀπόδοιτο καὶ ἄλλος, *would that another might perish*; *Eur. Hipp.* 407, ὡς θλοῖτο παγκάκως, *would that he might perish most basely*, where Brunck and Erfurdts less well read ὡς, *sic.* Hermann, indeed (ad *Ai.* 904), denied that ὡς could have the meaning εἴθε, *utinam*; but the passages quoted seem against him.

129, 130. γενέθλα, γενέθλη, *stock, race*; but τὰ γένεθλα, proparoxytone. — γενναίων (G. 176; C. 412; H. 582; Cur. 408, 1). — ἤκετε, κ. τ. λ., *you have come to assuage my woes.* For syntax of καμάτων (G. 180, 174; C. 405, 432, d; H. 584, c, f; Cur. 419, e). — παραμύθιον, accus. in apposition with the motion of ἤκετε = ὀδὸν ἐληλύθατε; cf. v. 966; *Eur. Or.* 1105, Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν, *we slew Helen, a bitter grief to Menelaus.*

132. οὐδέ = ἄλλ' οὐ; *Il.* XXIV. 25, ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἡρῆ, *then it was agreeable to all the rest, but by no means to Juno.*

133. μὴ οὐ, κ. τ. λ., (so as) *not to wail for my unhappy father* (G. 283, 7; C. 713, f; H. 847; Cur. 621, c).

134. ἀμειβόμεναι, *ye who reciprocate the tenderness of friendship's every tie*: ἀμειβεσθαι is usually construed with acc. pers., dat. rei, e. g. ἀμ. τινα δώροισ; but sometimes acc. pers. and cognate acc. rei, e. g. *Pind. P.* IX. 40, τὸν δὲ Κένταυρος...μῆτῳ ἐὰν (cogn. acc.) εὐθὺς ἀμειβετο, *him the Centaur, at once answered, with his counsel.*

136–138. ἰκνούμαι, *I beseech you.* In Tragedy this form is used just like ἰκετεύω *to supplicate.* *Soph. Aj.* 588, σὲ πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἰκνούμαι, *I beseech you by your child and by the gods.* — ἄλλ'... ἀνστάσεις, *but you will never raise your father from Pluto's lake where all must go.* — τὸν γ' ἐξ Ἄϊδα = τὸν ἐν Ἄϊδα λίμνῃ: Ἄϊδα is Doric gen. for Ἄϊδου. *Xen. Anab.* I. 1, ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, *whoever of those from the King (instead of with the King) came to him.* Cf. v. 1307. — λίμνας: *Virg. Æn.* VI. 107, tenebrosa palus Acheronte refuso: *the gloomy lake from the overflowing of Acheron.* There were two lakes called Ἀχερουσία λίμνη: 1. In Epeirus; the R. Acheron flowed through it, and the νεκυομαντεῖον (*oracle of the dead*) of Herod. v. 92 stood on its banks. 2. In Campania, between Cumæ and Misenum.

139. ἀνταῖς, *supplications*: (ἀντομαι.) *Hesych. gloss. ad loc. ἀντήσει* (scribe ἀντησι)· λιτανεῖαις, ἀντήσεων· whence Hermann ἀνταῖς.

Schneidewin, *ὄστε γοῖς ὄστε λιταῖσιν*, against metre of strophe, v. 123, τᾱκεῖς | ὦδ ἄκδρῆστ | ὄν οἰμῶγᾱν.

140, 141. ἀπὸ τῶν μετρίων, *deserting moderation*; cf. Plat. *Rep.* p. 470, B, καὶ οὐδέν γ', ἔφη, ἀπὸ τρόπου λέγεις, and *nothing at least, he replied, do you say abhorrent to common-sense*; Plat. *Theet.* p. 179, C, οὐκ ἀπὸ σκοποῦ εἶρηκεν, *he has spoken not wide of the mark*. — ἐπ'... διόλλυσαι, *by your constant wailing you pass by a way that is fatal into extremest woe*. — ἐπί, with διόλλυσαι, = ἔρχει or βαίνει, as involving the notion of a fatal course: cf. Dem. *Meid.* p. 560, ἀλλὰ δεινοὶ τινές εἰσι... φθείρεσθαι πρὸς τοὺς πλουσίους, *they are terrible fellows for running after the rich*.

142, 143. ἐν οἷς, *where*. — τί μοι, *why, I ask*. μοι is the ethical dative (G. 184, N. 5; C. 462, e; H. 599; Cur. 433); cf. Herod. VIII. 68, εἰπεῖν μοι πρὸς βασιλέα, Μαρδόνιε, *speak, I pray you, to the King, Mardonius*. — τῶν... ἐφίαι, *do you long for those things hard to bear?* ἐφίαι, 2 sing. pres. indic. mid. Schol. ἐφίη.

145. νήπιος δε: the masc. is used in putting an abstract case, though it is put with special reference to a woman (C. 490; H. 520, ff): e. g. v. 771 (I feel my son's death, says Clytæmnestra), οὐδὲ γὰρ κακῶς | πᾶσχοντι μῖσος ὧν τέκρη προσγίγνεται, *for not even does the one who has been ill-treated cherish hatred towards those whom she has borne*. Soph. *Tr.* 151 (young girls, says Deianeira, cannot sympathize with the cares of womanhood till they enter upon them) — τὸτ' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν | πράξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι, *then might one realize, when reflecting on her own condition, with what cares I am oppressed*.

146. γονέων: the plural is sometimes used in vague or mysterious reference to a particular person (C. 489; H. 518, c; Cur. 362, Obs.). Thus v. 346, τῶν φίλων = τοῦ πατρός: Æsch. *Cho.* 47 δεσποτῶν θανάτοισι of Agamemnon's murder. For its syntax (G. 171, 2; C. 432, c; H. 576; Cur. 420).

147. ἐμέ γ': the accus. instead of usual dative; cf. Soph. *Ai.* 584, οὐ γὰρ μὲ ἀρέσκει γλωσσά σου, *for your tongue does not please me*. Dindorf added ἀνδάνω; but see Pors. ad *Phæn.* 1623, "exemplum desidero ubi ἀνδάνω accusativum regit." Yet ἔαδα, Doric perf. of ἀνδάνω, takes accus., Theocr. XXVII. 22, νόον δ' ἐμὸν οὖτις ἔαδε, *no one has pleased my spirit*. — ἄραρεν φρένας, *has pleased my mind*: ἄρᾱρεν ἰον. for ἤραρεν, 2d aor. ἀραρίσκω: Od. v. 95, καὶ ἤραρε θυμὸν ἐδώῃ,

he fitted, suited his soul with food; Pind. N. v. 81, ἄ Νεμέα μὲν ἄραρε, Nemea suited, favored him. But ἀράρα, perf. intrans. — φρένας, cf. κάρα, v. 99, note.

148. Ἴτυν: ἄ ἱτῦν | αἰὲν ἱτ|ῦν ὀλοῖ|φῶρῆται. For ἱτῦν and ἱτῦν close together, Schneidewin compares *Il.* v. 31, Ἄρες, Ἄρες βροτολοιγέ; Soph. *O. C.* 883, ἀρ' οὐχ ὕβρις τάδ'; ὕβρις; Soph. *Phil.* 296, ἀλλ' ἐν πέτροισι πέτρον; Soph. *O. C.* 442, οἱ τοῦ πατρὸς τῷ πατρί.

149. ὄρνις ἀτυζομένα Διὸς ἄγγελος, heart-broken bird, messenger of Jove. The nightingale was called Jove's messenger because it ushered in the spring.

150. σὲ...θεόν, but I count you a true goddess, — a goddess by the true divinity of faithful sorrow: — not, as Musgrave takes it, “ob felicitatem qua præ hominibus fruuntur immortales,” i. e. on account of the happiness of her lot in being permitted to indulge her regret. For νῆμω σε θεόν is not μακαρίζω σε, but ἐξισῶ σε ταῖς ὡς ἀληθῶς θεαῖς.

153–162. μούνα, Ionic for μόνη. — βροτῶν, gen. of the whole after μούνα. — πρὸς ὃ τ...ξύναιμος, with respect to whatever (grief) thou art less-temperate (περισσά, fem.) than those in the house to whom thou art closely allied by race and kinship. For syntax of οἷς (*G.* 186; *C.* 451; *H.* 602; *Cur.* 436). The metre alone would show that περισσά cannot be neut. plur. used adverbially. — οἷα Χρυσόθεμις ζῶει, one of whom, Chrysothemis, is living (lit. like as Chrys., who is living), i. e., οἷα Χρυσ., ἢ ζῶει. — “οἷα pauci codd., inter quos Palat.: plerique cum Aldo, οἷα,” Dind. — οἷα (which is against metre) would refer back to οἶτοι σοὶ μούνα: “considering what a life is led by Chrys.,” &c. — καί: *Il.* IX. 145, Χρυσόθεμις καὶ Λαοδίκη καὶ Φιφίανασσα: where Schol., Λαοδίκη· μία τῶν Ἀγαμέμνονος θυγατρῶν ἦν οἱ τραγικοὶ Ἡλέκτραν εἶπον, Laodice, one of the daughters of Agamemnon whom the tragic writers call Electra. — Φιφίανασσα: Lucretius (*I.* 85) identifies Iphianassa and Iphigeneia. Sophocles evidently distinguishes them, although neither Clytæmnestra nor Electra mentions Iphigeneia by name (vv. 530–594). Homer, who mentions Iphianassa, is silent respecting the immolation of Iphigeneia. That legend first appears in the Κύπρια of Στασίως of Cyprus, Cyclic poet, flor. circ. 780 B. C. — κρυπτῆ, κ. τ. λ., and he who is mourning in secluded youth, i. e. Orestes: κρυπτῆ refers to his concealment since the murder of his father. — ἀχέων is a participle, and not gen. plur. depending on κρυπτῆ, in iuventute a malis semota, as Ellendt takes it (*Lex.* s. v. ἀχος). In

enumerating Electra's fellow-sufferers, it would not have been effective to add that one of them did not suffer. Ellendt's interpretation was probably suggested by a fancied incongruity between ἀχέων and δλβιος; but see on v. 160. — δλβιος... Ὀρέσταν, *happy because the fumed land of the Mycenaean shall one day welcome him, — Orestes, of noble birth, by Jove's kind escort brought back to his home.* The term δλβιος is explained and limited by the clause ὄν...δέξεται, and ὄν = ὄτι αὐτόν. Cf. Hes. *Theog.* 954, δλβιος, ὄς μέγα ἔργον ἐν ἀθανάτοισιν ἀνίσσας | ναίει ἀπήμαντος, *happy, because having achieved a great work among immortals he dwells where there is no misery.* — βήματι = πομπῇ, as if from the causal tenses βήσω, ἔβησα. — γᾶν (G. 162; C. 472, g; H. 551; Cur. 406). — Ὀρέσταν is acc. because of the relative ὄν, instead of being in the nominative with δλβιος. Its position as the last word in the strophe adds greatly to its effect.

164–172. ὄν...οιχνῶ, *whom, forsooth, unweariedly expecting...continually I roam*: οἰχνῶ: Mæstæ oberrationis vim habet, Ellendt, s. v.: so Suidas, s. v. οἰχνῶ: περιέρχομαι. Cf. Soph. *Ai.* 561, τηλωπὸς οἰχνεῖ, *he is gone far from sight.* — τὸν, κ. τ. λ., *bearing this "endless doom of woe."* For the article used as a pronoun, cf. vv. 376, 564, Soph. *Ant.* 31, τοιαυτὰ φασὶ τὸν ἀγαθὸν Κρέοντα...κηρύξαντ' ἔχειν, *they say this worthy Kreon has proclaimed such things.* — ὦν τ' ἔπαθ', *both what he has suffered*, i. e. his own wrongs at the hands of Ægisthus and Clytæmnestra; not, as the Scholiast says (followed by Dind. and Schneidewin), ὦν εἰ ἔπαθεν ὑπ' Ἡλέκτρας. — ὦν τ' ἔδᾶη, *and what he has been taught*, i. e. the reports brought by Electra's messengers of the tyranny to which *she* was subjected. For syntax of ὦν with these verbs (G. 171, 2; C. 432; H. 576; Cur. 420). — τί...ἀπατάμενον, *for which of all the messages that reach me is not mocked by the result?* Cf. τὸσόνδε ἦβης, v. 14 note. Also cf. (G. 168; C. 416; H. 559; Cur. 412).

174. οὐρανῶ: for dat. (G. 190; C. 469, b; H. 612; Cur. 442). Cf. also vv. 244, 313, 1331; *Il.* XVI. 595, ὄς Ἑλλάδι οἰκία ναίων, *who dwelling in Greece*; Hes. *Op.* 8, ἀθέρη ναίων: and so names of towns in prose, Plat. *Menex.* p. 245, A, Μαραθῶνι καὶ Σαλαμῶνι καὶ Πλαταιαῖς; Madv. *Synt.* 45, b.

176, 177. ᾧ...ἐπιλάθου, *to whom assigning* (i. e. as his province) *thy very grievous wrath, neither vex thyself too much, nor quite forget those whom thou dost detest.* For this same use of νέμω, cf. Soph. *Ai.* 258:

πότερα δ' ἂν, εἰ νέμοι τις ἀρεσιν, λάβοις, *if any one should assign you the choice which would you select?* — οἷς, i. e. τούτους οὓς (G. 184, 2; C. 456; H. 595, b; Cur. 430, b; Madv. 103).

178. εὐμαρής, not so much *soothing* (Soph. *Phil.* 697, εὐμάρεα = *alleviation*) as *smoothing*, facile, bringing about the accomplishment of things which now seem hopeless.

180. ὁ, belongs with παῖς. — Κρίσαν, said to be the capital of Strophius, at whose court Orestes was reared. Ulrichs, *Reisen in Griechenland*, has proved: 1. that Κρίσσα or Κρίσα lay inland, a little S. W. of Delphi; 2. that Κίρρα was afterwards built at the head of the Gulf called Κρισαῖος κόλπος from the more ancient town. This misled Strabo into supposing Crisa to have been the port, Cirrha the inland town: IX. p. 418, Κρίσσα...πρόκειται τῆς Κίρρας.

181. βούνομον ἀκτάν, in appos. with τὸν Κρίσαν: *Crisa, where herds roam beside the sea*: Κρισαῖον πεδῖον, the plain stretching from Crisa to the Gulf; Κιρραῖον πεδῖον, the narrower environs of the port. At the end of the First Sacred War (595–585 B. C.) the Amphictyonic league razed Cirrha and consecrated the Crisæan plain. It remained inviolate till 357 B. C., when the cultivation of a part by the Amphisæans became the cause of the Second Sacred War (357–346 B. C.). Thus Soph.'s βούνομος ἀκτῆ is literally true of his own day. — ἔχων, *habitans*. Distinguish two senses of ἔχειν χώρον: 1. *to be in a place*; Soph. *O. C.* 296, ΧΟ. πατρῶν ἄστῳ γῆς ἔχει, *he occupies the ancestral city of the land*; 2. *to sway a place*, said of the tutelar god, *Æsch. Eum.* 24, Βρόμος δ' ἔχει τὸν χώρον, *and Bacchus rules the place*: or of the king, though *absent*, Soph. *Ai.* 135, Τελαμώνιε παῖ...Σαλαμῖνος ἔχων βάθρον,

... "O son of Telamon

Who rulest o'er our sea-girt Salamis"

(said to Ajax at Troy).

182. ἀπερίτροπος, *regardless*: but neither περιτρέπομαι nor περιτροπέω (epic) nor περιτροπή ever means *heeding*, like the epic μετατρέπομαι and the Attic ἐντρέπομαι.

185, 186. ὁ πολὺς = ὁ πλείων, *the greater part of my life*, &c. Soph. *Ant.* 672, τῶν δ' ὀρθουμένωκ | σὶβζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία, *obedience saves the greater part of those who are governed*; Herod. I. 75, ὁ πολλὸς λόγος, *the prevalent report*. — βίωτος (C. 508; H. 500, b): the word refers not to time of life, but to *vigor* of life. — ἀνελ-

πίστος: not *amid unfulfilled hopes* (Schneidewin), but *without hopes*. Electra had long been *expectant*; but hitherto she had had no grounds for being *sanguine*. — οὐδ' ἔτ' ἄρκῳ, *I can hold out no longer*.

187, 188. **τοκέων**: Agamemnon was dead; Clytæmnestra lived indeed, but was a **μήτηρ ἀμήτωρ**, *unmothered mother*, v. 1154. — ἄς... **ὑπερίσταται**, *whom no dear husband cherishes* (lit. *stands over*, i. e. for protection): the ἄς is governed by the force of the preposition (G. 177; C. 699; H. 583; Cur. 424).

189. **ἔποικος**, *alien*. — **ἔποικος**, the emigrant with respect to his new home; **ἀποικος** with respect to his old home: Arnold *ad* Thuc. II. 27. The contemptuous sense of the term is illustrated by the position of the **μέτοικοι** at Athens. They could not acquire landed property; they paid the **μετοίκιον** (tax of ten drachmas), and were equally liable to the **λειτουργίαι** (public services of any kind) and **εἰσφορᾶι** (extraordinary war tax). If such was the condition of the *resident alien*, **μέτοικος**, it is intelligible that **ἔποικος**, a *newly arrived alien*, should have been a term of reproach. Cf. II. XVI. 59, *ὡσεὶ τιν' ἀτίμητον μετανάστην*, *like some dishonored alien*.

192. **ἀμφίσταμαι**: in strictness, the parallelism of the clauses with **μέν** and **δέ** required **ἀμφισταμένη**. The finite verb is substituted by a sort of anacolouthon.

193, 194. **οἰκτρὰ μὲν...πατρώαις**, *there was a voice of wailing at the return, and a voice of wailing when your father lay at table* (lit. *on the ancestral couches*). (1) **ἡ ἐν νόστοις αὐδή** — the presages of impending evil which were in the mouth of the people when their king came home to the wife who had notoriously betrayed him. Especially, the **οἰκτρὰ αὐδή**, the prophetic lament of Cassandra (*Æsch. Ag.* 1039–1148), *ὄτοσοί, πόποι, δᾶ...ὠ πόνοι πόνοι πόλεος ὀλομένης τὸ πᾶν, ὠε! ὠε! O earth! ... alas! alas for my city which is utterly destroyed*, — (2) **ἡ ἐν κοίταις αὐδή** — the cry of the dying Agamemnon (*Æsch. Ag.* 1343, *ὦμοι πέπληγμαι καιρίαν πληγὴν ἔσω, ὠε ἰς με! I am stricken a mortal blow within*) — slain, acc. to *Æsch.*, in the bath (*περῶν λουτρὰ*, *Eum.* 603), acc. to Sophocles, at a banquet (*δείπνων*, v. 203). — **νόστοις**: the return from Troy: the plur. was familiar in this sense, as more than one poem of the epic cycle was entitled *Νόστοι*, *Passages in the Return*. The most famous — that by Agias of Træzen (flor. circ. 740 B. C.) — narrated the sin of Ajax against Pallas — the return of Agamemnon — his murder — and the vengeance of Orestes.

195, 196. *ὄρε...πλάγά*, when the stroke of the all-brazen axe was aimed direct against him.

197. *δόλος*, κ. τ. λ., it was guile that planned, it was lust that did the deed. — *ἔπος*: Æschylus, by the plan of his trilogy, was forced to create a certain sympathy with Clytæmnestra. In Æschylus, therefore, she is the mother stung to madness by the immolation of her daughter: e. g. *Ag.* 1390. But Sophocles seeks to concentrate our pity on Agamemnon. He therefore gives less prominence to the death of Iphigeneia, and degrades Clytæmnestra to her Homeric place, — that of accomplice to her paramour. (*Od.* IV. 92.)

198. *δεινάν*, κ. τ. λ., when, in ghastly union, they had bodied forth a ghastly shape: *μορφάν* — the crime itself, imagined for an instant as an embodied horror, reflecting the lineaments of the guile and passion which had conceived it. Cf. *Thuc.* III. 81, *πάσά τε ἰδέα κατέστη θανάτου*, and every form of death was perpetrated: *Virg. Geo.* IV. 506, *Tam multæ scelerum facies*: *Tac. H.* III. 28, *varia pereuntium forma et omni imagine mortium*.

199. *εἰτ' οὖν*: (1) *εἰτ' οὖν θεὸς εἶτε βροτός*: *οὖν* refers to the question at large, and places the alternatives on a par: whatever be the truth about the matter. — *whether the one who did this was a god or a mortal*. (2) *εἶτε θεὸς εἰτ' οὖν βροτός*: *οὖν* introduces the second alternative with a shade of fretful despondency, as a last guess: *whether it was a god, or possibly* — I cannot pretend to say — *a mortal*. — *βροτῶν* is gen. of the whole with *ἦν* (*G.* 169; *C.* 422; *H.* 570, 559), which implies *τις* understood, cf. *Thuc.* I. 65, *καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι*, he wished to be one of those who remained, *Madv. Synt.* § 51, c.

201, 202. *ὦ...μοι*, oh! that day which came verily above all others to me most odious: *πασῶν* Doric for *πασῶν* (*G.* 39; *C.* 20, a; *H.* 128, D). “The sense would be complete without *πλέον*, or with *ἐχθρά*, instead of *ἐχθίστα*, but the union of the two constructions gives force to Electra’s expression of her feeling.” Woolsey, ad loc. For *δή*, which is intensive with superl., cf. *Thuc.* I. 50, *ναυμαχία γὰρ αὐτή... μεγίστη δὴ τῶν πρὸ αὐτῆς ἐγένετο*, for this naval battle was verily more important than any that have preceded it.

205. *ἴδε* = *ἔπαθε*, suffered (lit. saw), cf. *Eur. Bacch.* 357, *ὄπως... θάνῃ, πικρὰν βάκχευσιν ἐν Θήβαις ἰδών*, that he may die having experienced a bitter Bacchic revelry in Thebes.

206 – 209. *θανάτους*, plural for singular: cf. *Æsch. Cho.* 47, *θανά-*

τοισω of Agam.'s murder: Soph. *O. T.* 496, ἀδήλων θανάτων, of the mysterious murder of Laius. — διδύμαιν χειροῖν, two right hands, i. e. Clytæmnestra and Ægisthus. For syntax (G. 176, 171, 2, n. 1; C. 412; H. 582; Cur. 408, 1). — πρόδοτον, i. e. betrayed to misery: not deserted, ἔρημον. — οἷς: the masculine is used because of the murderers implied in χειροῖν.

210. ποῖνιμα...πόροι, may...cause to experience avenging woes (G. 251; C. 638; H. 721; Cur. 514). Observe the bitter alliteration.

211. ἀγλαίας, triumph (G. 170, 2; C. 432; H. 576; Cur. 420). — ἀποναίατο, 2 aor. mid. opt. v. ἀπονίναμαι, the pres. act. ἀπονίνημι not being in use. In the Ionic dialect, the 3d pers. plur. of the perf. and plup. indic. pass., and of the opt. mood midd. and pass., changes ν before -ται and -το into α: e. g. κέκλιται, κεκλιαται: τύπτουτο, τυπτόατο. If α precedes -νται or -ντο, the Ionians change it into ε: e. g. ἴστανται, ἰστέαται: ἴσταντο, ἰστέατο.

214, 215. οὐ γνῶμαν ἰσχεις, do you not realize? — ἐξ οἶων, by what means: i. e. by these stormy lamentations. The Scholiast wrongly ἐξ οἶων ἀγαθῶν εἰς τὸ ἀνιαρὸν ἐλήλυθας: whence Schneidewin suggests ἐξ οἶων | ἀγαθῶν οἶας εἰς ἀτας, proposing, for the metre, to omit σοί (which he reads for οἶ) in strophe v. 195. But the Chorus do not speak of a violent change — ἐξ ἀγαθῶν εἰς ἀτας — in Electra's fortunes: those fortunes had at no time been bright. They speak rather of the ἀται devised for her by others as aggravated by the ἀται which she brought upon herself. — τὰ παρόντ' = νῦν. — οἰκείας, of thy own making; so *Ai.* 260, οἰκεία πάθη, self-inflicted woes. Your imprecations of vengeance on the murderers (vv. 209–212: 110–116) do harm to no one but yourself; they merely provoke Clyt. and Æg. to treat you worse than ever.

217, 220. πολὺ τι κακῶν, an excess of woes. — τὰ δέ, κ. τ. λ., but such things (πόλεμοι, open wars) ought not to be waged (οὐκ ἐπιστά = οὐ δεῖ ἐρ(ζ)ειν) with the powerful (G. 184, 2; C. 455; H. 595, c; Cur. 430, c), ὥστε πλάθειν (the infin. being here expegetical), so as to come into conflict (with them): i. e. but such strife should not be pushed to a conflict with the strong.

221, 225. δεινοῖς, κ. τ. λ., terrible things compelled me, terrible. I realize it. — ὀργά, wrath, i. e. the wrath which I feel. — ἀλλ', ἐν γὰρ δεινοῖς, κ. τ. λ., but (I will say no more) for amid such horrors I will not restrain these curses. Brunck, ἀλλ', ἐν γὰρ δεινοῖς (εἰμί,) οὐ σχήσω.

But ἀλλὰ γάρ = *et enim*, an elliptical phrase: Eur. *Phæn.* 1307, ἀλλὰ γάρ Κρέοντα λεύσω..., παύσω τοὺς παρεστῶτας γόους.

226. τίνι γάρ, κ. τ. λ., *else* (i. e. if I ceased to mourn) *in whose sight, whose thoughts are seasonable, could I ever enjoy a seemly fame?* (lit. *from whom should I be called by a pleasant word*): τίνι instead of the more usual ὑπό τίνος, and ἀκούω in the pass. sense like Lat. *audire*: see Liddell and Scott under ἀκούω, III. Cf. *Soph. Ant.* 904, καίτοι δ' ἐγὼ τίμησα, τοῖς φρονούσιν, εἶ, *yet, in the judgment of the wise, I honored you.*

229, 230. ἀνετε, 2 aor. act. imperative, v. ἀνίημι. — ἄλυτα κεκλησεται, *shall be numbered with the cureless.* Ellendt, s. v. καλείσθαι: "Est ubi gravior paullo circumlocutio verbi substantivi videtur." It is always *gravior paullo*, meaning 1. to bear a name to which a certain prestige attaches: v. 365: νῦν δ' ἐξὸν πατρὸς | πάντων ἀρίστου παῖδα κεκλησθαι, καλοῦ | τῆς μητρὸς, *but now when it is permitted thee to be called the child of a sire pre-eminent in rank, choose to be called thy mother's.* 2. to be ranked permanently in some particular class or category: *Æsch. Cho.* 1026, πυρὸς τε φέγγος ἀφθιτον κεκλημένον, *and the blaze of fire which is ranked as imperishable.*

232. ἀνάριθμος, κ. τ. λ., "Nor pause to count my tears" (lit. *thus numberless in respect to tears*). — θρήνων, genitive depending on ἀριθμός in ἀνάριθμος: cf. v. 36 (G. 180, N. 1; C. 436, R. B, b; H. 584, b; Cur. 414, 5, Obs.; *Madv.* 63, 1).

233-250. These verses form the ἐπιφῶδες, — the sequel, in a lyric passage, to the regular φῶδες of strophe and antistrophe. The term is not Aristotle's, but is from Dion. Halicarn., *Περὶ συνθέσεως ὀνομάτων*, ch. XIX.: ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστρόφοις τὰς αὐτὰς ἀγωγὰς (*measures*).

233-235. εὐνόια (G. 188; C. 466, 1, a; H. 607). — ἄταις: the dat. depends on the notion of *adding* (προστιθέναι) involved in τίκταιν. This is the true reason why, *here*, the simple dat. seems to stand for the dat. with πρὸς. In Eur. *Phæn.* 1496, φόνῳ φόνος Οἰδιπόδα δόμον ὤλεσεν (*murder by murder has destroyed the house of Œdipus*) φόνῳ does not stand, as has been said, for πρὸς φόνῳ, but is the dative of the instrument or means.

236. καὶ τί μέτρον, *and* (supposing my grief is immoderate) *is not my wretchedness without measure?* (lit. *what is the measure of my woe*): κακότητος (G. 167, 5; C. 440; H. 567). — ἔφω: the 2 aor. of this verb is often used in the sense of a present. *Soph.* is very fond of

this *καί*: e. g. *Phil.* 1247, NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. *Od.* καὶ πῶς δίκαιον; NE. *but if just, this is better than wisdom.* *Od.* *And how just?* — φέρε, without εἰπέ: cf. *Ar. Ach.* 541, φέβ', εἰ Λακεδαιμονίων τις, *come, if some one of the Spartans, &c.*

237. ἐπὶ τοῖς φθιμένοις, *in the case of the dead*: the genitive with ἀμελεῖν is the more usual construction, though it even governs the acc. By τοῖς φθιμ. *Electra* further explains τί μέτρ. κακότη. ἔφν; A *life* has been taken: that wrong is ἀμετρον, for it can never be repaired. In such a case, there can be no definite period of mourning, — no stated interval after which the grief may be laid aside and forgotten. The relative of the slain can only mourn indefinitely (ἀνάριθμος θρήνων, v. 232), until the time shall come for settling the account.

239–243. εἶην and ξυνναλοῦμ', opt. of wishing (G. 251; C. 638; H. 721; Cur. 514). — εἴ τῳ πρόσκειμαι χρηστῷ, *when my lot is cast in pleasant places.* So v. 1040: ᾧ σὺ πρόσκεισαι κακῷ, *evil in which thou art implicated.* The verb usually implies a connection with something good: e. g. *Eur. Rhés.* 162, παντὶ γὰρ προσκειμενον | κέρδος πρὸς ἔργῳ, *for the gain connected with every deed.* Cf. *Soph. Trach.* 462, ἦδε τ' οὐδ' ἂν εἰ κάρτ' ἐντακεῖν τῷ φιλεῖν, *not even if she were absorbed by love:* instead of the more usual construction in *Soph. El.* 1311, μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι, *for the old hate has sunk deep into me.* — ξυνναλοῦμ'... γόων, (nor) *may I dwell there (lit. with it) in peace, if I restrain my piercing sorrows' wings so as not to honor my father: γονέων, i. e. πατρός.* Cf. *Eur. Hec.* 403, χάλα τοκεύσω εἰκότως θυμουμένους, *be indulgent to a parent who is rightly angered:* i. e. μητρὶ. For the syntax of the gen. (G. 180, 2, 171, 2; C. 432; H. 584, c). — ἐκτίμους denotes the result of ἰσχουσα = ὥστε μὴ τιμᾶν, and the participle is instead of a protasis in the fut. indic. (G. 226, 1; C. 635; H. 751, 789, e).

244. γᾶ = ἐν γᾶ: cf. v. 174, οὐρανῷ, note: v. 747, πέδῳ: *Soph. O. T.* 1266, ἐπεὶ δὲ γῆ | ἔκειτο τλήμων, *when the wretched being was laid on the ground.* — Dindorf, Brunck, and others read γᾶ, nom., *mere dust:* and Ellendt says (s. v. γῆ): “*Semel de cineribus mortui dictum exstat, γᾶ τε καὶ οὐδὲν ὄν.*” But it is difficult to believe that γῆ could stand for σποδός. — γᾶ τε καὶ οὐδὲν ὄν, *both buried and extinct.* Agam. was buried; but according to Greek ideas he was by no means extinct. See *Æsch. Cho.* 346–352. *He moves dear, in that other world,*

to his comrades who died nobler deaths, looming in the shades an august and royal form (σεμνότημος ἀνάκτωρ), in attendance on the greatest kings of that dark realm; for upon earth he was a king. Compare Soph. *El.* 839: And now, beneath the earth, πάμψυχος ἀνάσσει, he rules in plenitude of force. In the *Choëphoræ*, Orestes and Electra invoke at length (470–500) the aid of this potent spirit. They remind the dead that by his aiding them men shall know him to be a living energy—οὐτω γὰρ οὐ τέθηκας οὐδέ περ θανών, for so you are not dead, although you have died. *Cho.* 495. Cf. v. 1419 of this play. Here, Electra means that to abandon grief would be to act as if the dead were buried and extinct. Rather must she remember that his living spirit constantly yearns to be avenged, and must hold herself continually prepared to act in sympathy with that wish.—οὐδέν: μηδέν might have been expected to follow εἰ. But the words οὐδέν-ων coalesce into the single notion of ἀπολλωλός.

245–250. For εἰ κείσεται...ἔρροι ἄν (*G.* 227; *C.* 651, 1; *H.* 750). — δώσουσ', κ. τ. λ., give satisfaction in revenge for blood. — ἔρροι, cease. — ἔρροι τ' ἄν αἰδώς = ἔρροι ἄν αἰδώς τε. — ἀπάντων τ' εὐσέβεια for ἀπάντων θνατῶν αἰδώς τε εὐσέβειά τε. Cf. v. 106, note.

251–471. This passage forms the ἐπεισόδιον πρῶτον. See *Arist. Poet.* 12. 25, ἐπεισόδιον δὲ μέρος ὄλον τραγωδίας τὸ μεταξὺ ὄλων χορικῶν μελῶν, an episode is all that part of a tragedy which comes between whole choric songs. There are in this play three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 251–471; στάσιμον πρῶτον, 472–515; (2) δεύτερον, 516–1057; στάσιμον δεύτερον, 1058–1097; (3) τρίτον, 1098–1383; στάσιμον τρίτον, 1384–1397.

251–327. *Chor.* We came in your best interests, which are to us as our own; but you know what is best. *El.* I am ashamed, my friends, if I seem too impatient of my woes; but remember what they are—to live subject, in my father's house, to my father's murderers—to bear the taunts of an unnatural mother, and of the man who usurps my father's place—to wait for Orestes, and to wait in vain. *Chor.* Is Ægisthus at home now? *El.* No, absent in the country. *Chor.* Then is it safe for us to speak with you: what tidings of your brother? *El.* Only promises. *Chor.* Take courage: he is true-hearted; he will redeem them. [Enter CHRYSOTHEMIS, v. 328.]

251–253. ἐγὼ...ἦλθον, I indeed, my child, have come not only to help

on your cause but also my own: i. e. your interests are mine; your welfare is as dear to me as my own. — καλ...καλ = Lat. cum...tum. — νικά, prevail: of victory in discussion, Soph. Ai. 1353, παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος, cease, verily you conquer in being overruled by friends.

254, 255. εἰ...ἀγαν, if, by reason of my many dirges, I seem to you to be too sorrowful: for dative cf. γήρα, v. 42, note; also G. 188; C. 466, 1, a; H. 611; Cur. 439.

256–258. For the article with βία (G. 141, b; C. 522, c; H. 529). — σύγγνωτε, be indulgent. — πῶς...ἄν, for how could a woman who is nobly born, witnessing the woes connected with her father, fail to do this: πατρῶα means connected with the father, and inherited by the children: Soph. O. C. 1196, πατρῶα καὶ μητρῶα πῆμαθ' ἀπαθες (said to (Edipus), the woes connected with father and mother that you suffered: ὀρώσα is for optative with εἰ (G. 226, 224; C. 635; H. 751; Cur. 583).

259, 260. ἀγῶ = ἀ, ἐγῶ, and the relative takes πῆματα for its antecedent. — θάλλοντα, κ. τ. λ., flourishing rather than declining. Cf. Soph. Phil. 259, ἡ δ' ἐμὴ νόσος | ἀεὶ τέθηλε κάπλι μείζον ἔρχεται, but my disease ever increases and becomes more violent.

261, 262. ᾧ, to whom: dat. after ἐχθίστα (G. 185, 184, 2; C. 456; H. 595, c; Cur. 430, c). — πρῶτα: the series is πρῶτα: εἶτα, v. 262; ἔπειτα, v. 266; τελευταίαν (ὑβριν), v. 271. — τά, the deeds: subj. of συμβέβηκεν, which with ἐχθίστα is translated: became most odious. She who φύσει was φιλιτάτη (as a near relation) has become, κατὰ συμβεβηκός (by the force of circumstances) ἐχθίστη.

264. κάκ τῶνδ' ἄρχομαι, and by these I am ruled; ἐκ for ὑπό of the agent is Ionic: cf. Il. II. 669, ἐφιληθεν | ἐκ Διός, they were beloved by Jove; Herod. VII. 95, προσετέτακτο ἐκ βασιλῆος, it had been ordered by the king. Rare in Attic: Xen. Hellen. III. 96; cf. v. 1411. It denotes less direct and active causation than ὑπό. Thus in two of the three passages quoted it is used of kings: — of Zeus, whose favor falls on men from his distant heaven, — of the μέγας βασιλεύς who gave the order, — and of the μέγας βασιλεύς who made the grant.

264, 265. μοι λαβεῖν...πέλει, it is my lot equally to receive and to suffer want. πέλει is not elsewhere found with the infin. (as ἐκπέλει is in Soph. Ant. 478). Compare, for the omission before λαβεῖν of the article prefixed to τητᾶσθαι, Eur. Her. 476, γυναῖκί γὰρ σιγή τε

καὶ τὸ σωφρονεῖν | κάλλιστον, *for silence and prudence are most excellent in a woman.*

266. ἔπειτα: here = *thirdly*: it forms a strong antithesis to πρῶτον, and so = *secondly*, when two things—an earlier and a later—are broadly opposed: e. g. Eur. *I. T.* 1263, τὰ τε πρῶτα τὰ τ' ἔπειτα ὅσα τε ἐμελλε τυχεῖν, *both what first and what later and as many things as are about to happen.* But in a long enumeration there is room for some finer shading between the strongly marked πρῶτον and the strongly marked ἔπειτα; and so here εἶτα (v. 262) comes between them.

267-269. ἴδω: ἴδω — εἰσίδω, v. 268 — ἴδω, v. 271. Schneidewin compares Soph. *Ant.* 898, φίλη μὲν ἦξεν πατρὶ προσφιλεῖς δὲ σοὶ, | μήτηρ, φίλη δὲ σοὶ, κασίγνητον κάρη, *shall come dear to my father and dear to thee, my mother, and dear to thee, my brother.* — ἐκείνω, dative after ταῦτά (G. 186; C. 451; H. 603; Cur. 436, b). — παρῆστιος, *on the hearth*: this was at the altar of Ζεὺς Ἐρκεῖος (Zeus of the Court, ἔρκος, i. e. the household Zeus), which stood under the open sky in the centre of the interior court (cf. Jupiter Penetratis): *Od.* XXII. 334, Διὸς μεγάλου ποτὶ βωμῶν | Ἐρκείου Ἰζοῖτο, *he should sit at the altar of mighty Hercæan Jove.* Virg. *Æn.* II. 512, Ædibus in mediis nudoque sub ætheris axe Ingens ara fuit.

270. ἐνθ' ἐκείνον ὤλεσεν: Agamemnon was slain at a banquet (δείπνων, v. 203), and as he lay at the table (ἐν κόλταις, v. 194). The word ἐνθα therefore indicates, not the altar specially, but the domestic precincts generally, as contrasted with that outer court before the palace which formed the stage. Cf. vv. 1492-1498.

271, 272. τελευταίαν, *extreme*. — τὸν αὐτοένην, *the author of a kinsman's death*: Ægisthus, son of Thyestes, was the cousin of Ἀτρείδης Ἀγαμέμνων. For this αὐτο-, cf. Soph. *Ai.* 840, αὐτοσφαγεῖς | πρὸς τῶν φιλόστων ἐγγόνων, *slain by kindred at the hands of dearest friends*; Æsch. *Ag.* 1059, αὐτόφωνα κακά, *murderous horrors of kindred.* But in Herod. I. 117, ὁ αὐθέντης is merely opposed to ὁ κελεύων ἀποκτεῖναι. — ἡμῖν is emphatic, *as respects us* (G. 184, 5; C. 462; H. 601).

275. ἡ δ', κ. τ. λ., *but she is so abandoned that she dwells with this guilty wretch.* For ἡ used as a pronoun (G. 143, N. 2; C. 518; H. 525; Cur. 369): for the indicative with ὥστε (G. 237; C. 671, d; H. 771; Cur. 565, Obs. 1). Between the old epic sense of τλήμων, *patient, much-enduring*, and the later sense, *suffering, unhappy*, an inter-

mediate usage may be noted. The Tragedians sometimes apply *τλήμων* to reckless depravity. In such cases the word has a mixed sense, tinged both by its ancient and by its later tone. It combines the notion of *hardihood*—*bold* guilt—with the notion of *misery*—*wretched* guilt: cf. *σχέτλιος*.

277. *ἔγγελάσα τοῖς ποιουμένοις*, as if *exulting in her conduct*: *ἔγγελάων τινί* usually = to laugh at (a person): here *ἔγγελάων τινί* = to laugh in a thing—to exult in it (G. 187; C. 699; H. 605; Cur. 437).

278, 279. *εἰροῦσα*, *having ascertained*: it implies that she took some pains about it.—*ἐν ἧ τότε*, *when formerly*: *τότε* = olim.—*ἐκ = ὑπό*.

280. *χοροῦς ἱσσησι*: this can be said of the institutor of the festival, or of the harper that sets the dance going, or of the dancers themselves, Ar. *Nub.* 272, *ἱερὸν χορὸν ἱστατε Νύμφαις*, *form a sacred dance with the Nymphs*. For the custom, cf. *Æsch. Ag.* 23, *ἡμερήσιον φάος πιφάσκων καὶ χορῶν κατάστασιν Πολλῶν ἐν Ἄργει*, *counterfeiting day in darkness and inaugurating many a choral dance in Argos* (otherwise *χοροστασίαν*).

281. *ἔμμηνα*, *monthly*: *ἔμμηνος* has two senses: (1) *recurring once a month* (the meaning here); (2) *lasting a month*—the more usual sense. On *ἔμμηνα ἱρά*, Schneidewin alludes to the terms *νουμηνιασταί*, *εἰκαδισταί*, *τετραδισταί*. The word *τετραδισταί* occurs in a fragment of the *Χορηγίς* of Alexis (No. 1 in Meineke *frag. com.* p. 574, ed. Bothe), to denote a club who met to dine on the *fourth of each month*: *νουμηνιασταί* (*festival of the new moon*) (Lysias, *frag.* 31) has a corresponding sense: *εἰκαδισταί* refers to the Epicureans, who kept the 20th day of the month Gamelion (last half of January and first half of February),—on which, 270 B. C., Epicurus died,—as a festival in his honor: Athenæus, p. 298 D.—*σωτήριος*, *her guardians*. Voyagers arriving at the Peiræus gave thanks in the *Δισωτήριον* there to *Ζεὺς Σωτήρ*, the god of seafarers especially (Donalds. *ad Pind. O.* VIII. 20). In *Æsch. Ag.* 237, *τριτόσπονδος αἰὼν* is the happy *life* for which a *third libation* has been poured to *Ζεὺς Σωτήρ*, after the libations (1) to Zeus and Hera, (2) to the heroes. Apollo, too, was *σωτήριος* in his character of *Ἄποτροπῆαιος* (*Averter of evil*); but probably Clytæmnestra would not express her acknowledgments to *him*.

282, 283. ἐγὼ ..κλαίω, but I, the ill-fated witness, within the palace weep.—τέθηκα: the perfect, denoting a state of things which has set in, may be joined with the pres.: cf. *Il.* I. 37, κλῦθι μεν, Ἄργυροῦξ', ὅς Χρῦσην ἀμφιβέβηκας... Τενέδοις τε Ἴφι ἀνάσσεις, hear me, thou bearer of the silver bow who dost protect Chrysa and rulest powerfully over Tenedos.—πατρός (G. 177; C. 699; H. 583; Cur. 424).

284, 285. δαΐτα: δαΐς, which refers to ἱρά, v. 281, was the feast which followed the sacrifice: cf. *Il.* I. 456–467, where, the μῆροί of the victim having been offered, the sacrificers feast on what remains: — αὐτὰρ ἐπεὶ παύσαντο πόνου (the sacrifice) τετύκοντό τε δαΐτα, | δαινυῖ, but when they had ceased from their labor and the feast was ready they partook. Zeus, from a god's point of view, calls the sacrifice δαΐς, *Il.* XXIV. 69, οὐ γὰρ μοι ποτε βωμὸς ἐδέετο δαιτὸς ἔϊσης, for never did my altar lack the fitting feast. The δαΐς was appropriate as commemorating the δεῖπνον (v. 203) at which Agam. was killed.—ἐπωνομασμένην: τὰ Ἀγαμεμνόνεια ἀγομεν, we celebrate the feast of Agamemnon, Clytæmnestra may have said, ἐγγελωσα (v. 277). Cf. Eustathius, παρεκβολαὶ εἰς τὴν Ὀδυσσεῖαν (criticisms upon the *Odyssey*) (circ. 1180 A. D., but a compilation from older commentaries), p. 1507, 62, δαΐς Ἀγαμεμνόνειος ἐπὶ τῶν ἐπ' ὀλέθρῳ εὐωχομένων, a proverb regarding those who are feasted that they may be slain. For ἐπωνομασμ., cf. Eur. *H. F.* 1328 (Theseus to Hercules), πανταχοῦ δέ μοι χθονὸς | τεμένη δέδασται· ταῦτ' ἐπωνομασμένα | σέθεν...κεκλήσεται, and everywhere portions of land are dedicated to me: these shall hereafter be called by thy name, — referring to the Ἡράκλεια of Greece generally. — αὐτὴ πρὸς αὐτήν, in solitude (lit. myself to myself). — πάρα = πάρεστι.

286. ὅσον...φέρει, as much as I could wish. — ἡδονὴν φέρεi, strictly, affords pleasure; θυμός, the inclination being confused with the indulgence of the inclination. For θυμός, inclination, natural impulse, cf. Herod. VIII. 116, ἢ ἄλλως σφί θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, or (perhaps) it was merely a fancy that came upon them to see the war.

287. ἡ...γενναία, this noble lady, as her words show. Schol. εὐγενῆς (he should have left γενναία) λόγοις καὶ οὐ πράξεσιν, noble in professions and not in actions. Cf. Soph. *Ant.* 543, λόγοις ἐγὼ στέργουσαν οὐ στέργω φίλην, I do not love a friend loving in words. Æschylus brings out as a characteristic of Clytæmnestra a certain vein of discursive and plausible self-glorification. It is conspicuous in her address to Aga-

memnon (*Ag.* 828–886), and further displays itself after the murder in her speech to the Argive elders: *Ag.* 1343–1369. But it seems better here to regard the words as ironical, and hence we translate them as above.

289, 290. ὃ δὺσθεον μίσημα, *O god-abhorred object of my hate.*—*τέθνηκεν*, *dead*. Mark her adroitness in the use of this word instead of *slain*, v. 348.—*ἐν πένθει*, *in grief*: *πένθος* = *luctus*: Herod. VI. 21, *Μιλήσιοι πάντες ἤβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προεθῆκαντο*, *all the Melesians, from youth upwards, shaved their heads and manifested great sorrow*: so also *τίθεσθαι* and *ποιεῖσθαι πένθος*.

291, 292. ὄλοιο and ἀπαλλάξειαν, opt. expressing a wish (G. 251; C. 638; H. 721; Cur. 514).—οἱ κάτω θεοί: you are constantly invoking the *χθονίους* ("Αἰδην, Περσεφόνην, Ἑρμῆν, Ἄραν, Ἐρινύας, v. 110)—to punish me: rather may those gloomy powers wrap you forever in this sullen despair.

293–295. τάδ'...παραστᾶσ', *thus she reviles me; but when she hears from any one that Orestes will come; then standing near she screams in frenzy*. Syntax of *κλήη* (G. 232, 3; C. 641; H. 758; Cur. 557): of *τινός* (G. 171, 2; C. 432; H. 576; Cur. 420).

296, 297. ἦτις (sc. *are not you the one*) *who*—*ὑπεξέθου*, *didst hurry him off to a place of safety*: the verb is 2 aor. mid. indic. v. *ὑπεκτιθημι*. Cf. v. 1350, *ὑπεξεπέμφθην*. Thuc. I. 89, *διεκομίζοντο εὐθὺς ὄθεν ὑπεξέθεντο* (from Ægina) *παιδας καὶ γυναῖκας*, *proceeded, at once, to carry over their wives and children from where they had put them in safety* (the return to Athens after Salamis).

298. *τίσουσα*, participle used as infin. (G. 279; C. 677; H. 796; Cur. 589, 2).

299, 300. *σὺν...παρών*, *and at the same time her noble spouse standing near emulates her worst abuse* (lit. *urges on the same things with her*): *σὺν* is adverbial and *αὐτῇ* is dat. with *ταυτά* (G. 186; C. 451; H. 602; Cur. 436).

301. ὁ...οὔτος, *that arrant coward*: *πάντ'*, acc. of specific.—*ἡ πᾶσα βλάβη*, *that utter pest* = ὁ πᾶς βλαβερός ὢν, *he that is utterly mischievous*.

302, 303. *σύν*, *with the aid of*.—*τῶνδε*, gen. after *πauστηρ'* (G. 174; C. 405; H. 580; Cur. 419, e).

305, 306. *ἀεί*: Pors. *Supplem. ad Præf.* p. 15, *Nescio cur miretur quis quod vocalem in ἀεί communem esse statuerim, cum idem fiat in*

ἰῶμαι, ἱατρός, λαν, et aliis. — τὰς...διέφθορον, *has ruined my hopes both present and absent* (i. e. *future*). Cf. Soph. *Ant.* 1108, ἰτ', ἰτ' ὄπ' ἄνοες, | ὁ τ' ὄντες ὁ τ' ἀπόντες, *go, go, ye servants both present and absent*. Plaut. *Trin.* II. 2. 83, comedit quod fuit quod non fuit.

307. οὔτε σωφρονεῖν, κ. τ. λ., *in such a case, it is impossible to be either moderate* (as all mortals should be), *or pious* (as a daughter towards her mother).

308. τοι: Hermann, for τοῖς, which the MSS. had also in *Δι.* 776, τοιοῖσδέ τοι λόγοισι. Cf. Eur. *Hec.* 228, σοφὸν τοι (Porson, for τι) κὰν κακοῖς ἂ δεῖ φρονεῖν: "hanc particulam in gnomis amant Tragici."

309. κάπιτηδεύειν, *surrounded by evils, we must e'en (καί) take to evil ways*: καί = *on our part*; since ἐν κακοῖς = κακὰ πάσχοντας.

311-313. ἡμῖν, dat. after λέγεις. — βεβῶτος, 2 perfect act. part. v. βαίνω. — ἡ κάρτα: elsewhere καὶ κάρτα: Soph. *O. C.* 64. — δόκει, pres. act. imper. — ἄν...οιχνεῖν: ἔπερ ἦν (G. 211, 227; C. 658, a; H. 783; Cur. 576). — ἀγροῖσι, *in the fields*: it is local dative (G. 190; C. 466, b; H. 612; Cur. 442). Cf. v. 174, note, on οὐρανῶ. — τυγχάνει, *happens to be*. Sc. ἄν (G. 279; C. 677; H. 796, b; Cur. 589, 2).

314. κἄν: Schneidewin reads δἄν = δὴ ἄν. When in poetry a word beginning with a vowel follows a word ending with a long vowel or diphthong, one of three things happens: 1. crasis proper: e. g. καὶ ὁ, χῶ; 2. pseudo-crisis: e. g. ἡ ἐμή, ἡ 'μή; 3. synizesis: e. g. μὴ οὐ, scanned as one syllable. Now words ending in η rarely suffered crasis. We find, indeed, ἀλήθεια, τάγορᾶ, for ἡ ἀλ., τῆ ἀγ.; and the crasis of μάλλά for μὴ ἀλλά in Aristophanes (e. g. *Ran.* 745, 751) is vouched for by the fact that in such places the old reading was μάλα or καὶ μάλα, into which μὴ ἀλλά, so written, could not easily have been corrupted. As a rule, however, words in η suffer only pseudo-crisis or synizesis: see Donalds. *Gram.* pp. 69-71. If, then, δὴ is to replace καί, it would be better to write ἦ δὴ ἄν than ἦ δἄν. But ἦ καί has a special force = *really*. — ἐς λόγους τοῖς σοῦς, *into conversation with you*.

316. ἀπόντος (G. 277, N. 2; C. 680; H. 795, e; Cur. 588). — τί, *make thy inquiries* (ἰστόρα, pres. act. imper.); *what wouldst thou know?* Dindorf, ἰστόρα τί σοι φίλον, *ask whatever you like*: and so Brunck, Hermann, and others. Now it appears probable that in classical

Greek τίς stands for ὅστις only in indirect questions. Thus εἰπέ τί σοι φίλον would be classical; ἰστέρα τί (whatever) σοι φίλον would be unclassical. Cf. Æsch. P. V. 84, οὐδ' ἔχω τί φῶ, *I know not what I can say*: Xen. Anab. II. 2, 10, εἰπέ τίνα γνώμην ἔχεις, *tell me what you have in your mind*.

317, 318. τοῦ κασιγνήτου, *about your brother* (gen. as the object of thought, C. 413, R. VII.). Cf. Od. XI. 174, εἰπέ δέ μοι πατρός τε καί υἱός, *tell me about my father and son*. — ἤξοντος, ἢ μέλλοντος, *that he will come or will delay* (G. 280; C. 677; H. 799; Cur. 589, 591).

319. φάσκων: here in its usual sense, of *false* assertion; but in v. 9 of *truthful* assertion.

323. πῆποιθ'... ἐγώ, *I believe it, else* (i. e. if I did not believe it) *I should not have been alive so long* (G. 222; C. 631; H. 746; Cur. 541). A slight obscurity arises here from μακράν, which refers to *past* time. The expression seems to be a confused one: a mixture of (1) οὐκ ἂν ἔζω, *I should not now be living*; and (2) οὐκ ἂν μακράν ἔζησα (were such an aorist in use), *I should not have lived long*. For a precisely parallel instance, cf. Dem. Meid. p. 523: ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν οὗτος τότε, *I know well that he would have said all this at that time*: — a fusion of νῦν ἂν ἔλεγεν and ἔλεξεν ἂν τότε.

324. δόμων, genitive with φέρουσαν, v. 327, of motion *from* (G. 174; C. 405; H. 580; Cur. 419, e, 425).

325. φύσιν, *by birth*: acc. of specif.

327. οἶα, κ. τ. λ., *such as are held in honor for the "souls that sleep."*

328. Enter CHRYSOTHEMIS, — *in dress and appearance a contrast to the forlorn Electra* (vv. 361, 452, 962).

328-471. *Chrys.* Will you never learn prudence, sister? I feel our wrongs as much as you can; but what avails rebellion? *El.* Alas, that your father's daughter should be the pupil of Clytæmnestra! The choice is between selfish prudence and duty. If you cannot give up your own comforts, allow me to be happy in my own way. *Chrys.* Well, but they are going to imprison you, if you continue unmanageable. *El.* I will die for my father, if need be. But where are you taking those offerings? *Chrys.* To our father's grave, at my mother's bidding. *El.* What can be her motive? *Chrys.* A dream. Last night she dreamed that our father stood at the hearth, and planted his sceptre; and it put forth branches till the land was overshadowed. *El.* Sister, do not take these offerings to the grave;

take rather locks of your hair and mine, and this poor girdle; and pray that the spirit of the dead may help us. *Chrys.* I will.

Æschylus makes little effort to excite a personal sympathy with Electra; in the *Choëphoræ* our thoughts are chiefly with Orestes; but with the other two tragedians Electra is protagonist. And here is one of the points in which the treatment of the situation by Sophocles is more skilful than its treatment by Euripides. The latter secludes the injured princess in a cottage, far from the irritating presence of the oppressors, and out of sight of the splendors which they usurped. There is everything to reconcile her with her lot; she lives among a happy peasantry, who enthusiastically appreciate the charms of a low estate. There is nothing to remind us that she is particularly heroic, for every one else is behaving equally well. But, in Sophocles, Electra suffers on the scene of her father's murder, — in the palace which should be her brother's, — amidst the luxuries which should be her own. Hardest of all, the advantages which Electra has sacrificed to duty are paraded by the sister who should have been her ally, but is only a temptress, — a weaker Goneril or Regan, serving as a foil to a more masculine Cordelia.

328, 329. τίν'...τήνδε...φωνεῖς φάτιν, *what is this language that you utter? — πρὸς θυρώωνος ἐξόδου, to the outlet of the gate, i. e. this time you have deliberately chosen a thoroughfare.* (Electra had been forbidden under pains and penalties to leave the palace, v. 912.)

331 - 335. χαρίζεσθαι κενά, *to indulge in empty rage.* — ὥστ' ἄν: in the apodosis of conditional sentences, ἄν is placed immediately after the emphatic word. When there are two or more emphatic words, ἄν may be placed after each of them (G. 212, 2; C. 622; H. 873, a; Cur. 639, 3, Obs.). Thus Eur. *Her.* 721, φθάνοις δ' ἄν οὐκ ἄν, *too soon you could not be.* So here: ὥστ' ἄν (and so, as I feel sympathy) δηλώσαμε' ἄν, *I would manifest it.* — οἱ' αὐτοῖς φρονῶ, *what I think of them (lit. feel towards them).* See G. 184, 2; C. 456; H. 595, b; Cur. 429, b. — ὑφειμένη, *close-reefed.*

336. πημαίνεν δὲ μὴ = μηδὲν πημαίνουσαν, *I think it best...not to court the semblance of activity, when I can do no real injury* (to Ægisthus and Clytæmnestra). The construction would be more obvious at a glance, if the line was written thus, *καὶ μὴ [δοκεῖν μὲν δρᾶν τι, πημαίνεω δὲ μὴ],* the first μὴ affecting everything within the brackets. Another version is grammatically possible: "I think it best not to

seem to be active, but (I think it best) rather to avoid making mischief": *καὶ μὴ* referring only to *δοκεῖν δρᾶν τι*, and *πημαίνειν δὲ μὴ* being *ἀλλὰ μὴ πημαίνειν*. There are two objections to this version: 1. the *δέ* after *πημαίνειν* clearly is not *ἀλλὰ*, but answers to the *μέν* after *δοκεῖν*; 2. according to the second version, one would rather expect *οὐ δοκεῖ μοι δοκεῖν δρᾶν τι* (instead of *δοκεῖ μὴ δοκεῖν δρᾶν τι*) *ἀλλὰ (δοκεῖ) μὴ πημαίνειν*.

337. *τοιαῦτα δ' ἄλλα*, just such another course. Schneidewin reads *τοιαῦτα δ' ἄλλα*. "The appealing *ἀλλὰ*," he says, "ought to have had the imperative, — *ἀλλὰ καὶ σὺ ποιεῖ*: in place of which an equivalent phrase is introduced (*ἀλλὰ καὶ σὲ βούλομαι ποιεῖν*)." Now in cases where *ἀλλὰ* has this "appealing" force, two points are noticeable: (1) it usually follows the imperative verb; (2) it means *at least, at any rate*. See Soph. *O. C.* 1276, *πειράσατ' ἀλλ' ὑμεῖς γε*, try you at any rate (since I have failed): *El.* 411, *συγγένησθέ γ' ἀλλὰ νῦν*, since not sooner, now be with me: *El.* 415, *λέγ' ἀλλὰ τοῦτο*, tell me this at least (if nothing more). *τοιαῦτα ποιεῖ ἀλλὰ σὺ* (or *σύγε*) would be good Greek for *thus do thou at any rate* (since others have not). But it could not mean *Come, thus do thou also*.

338–340. *τὸ μὲν δίκαιον*, κ. τ. λ., the right course is not as I counsel, but as you have chosen. There is an antithesis between *τὸ δίκαιον* — duty, with its inconveniences — and *ἐλευθερία*, the advantage secured by respect for motives of expediency. Chrysothemis has already confessed that she feels as Electra does (v. 333). She now repeats the avowal in broader terms. — *τῶν κρατούντων*, gen. after *ἀκουστέα* (*G.* 171, 2; *C.* 432; *H.* 576; *Cur.* 420).

341. *δεινόν γε*, well, it is grievous. Monk and Blomf. *σέγ'*; but this gives a false emphasis. Electra does not say, it is strange that you, of all people, should act thus; but rather, it is strange that Agamemnon, of all fathers, should be thus forgotten. — *πατρός*: this word and *οὐ* are both gen. of source. The thought is based on the doctrine that the child is more the father's than the mother's, — the doctrine which the Æschylean Apollo so effectively works into his apology for Orestes, — see Æsch. *Eum.* 628, *οὐκ ἔστι μήτηρ ἢ κεκλημένου τέκνου | τοκεύς*, she is not the mother who is called the parent of the child.

342. *τῆς τικτούσης*: ἡ τίκτουσα = she who is your mother: ἡ τεκοῦσα is a more rhetorical phrase — she who brought you into the world.

Hence, where the *pathos* of the maternal relation is to be insisted upon, ἡ τεκοῦσα would be used by preference: cf. v. 1410, ΚΑ. ὦ τέκνον, τέκνον | οἴκτειρε τὴν τεκοῦσαν, *O child, child, pity your mother*. For syntax of the two genitives, G. 171, 2; C. 432; H. 576; Cur. 420.

343, 344. τὰμὰ νουθετήματα, *warnings* (uttered) to me: the possessive pronoun is used here for the genitive of the object. — κείνης: in poetry, passive verbs, or verbal adjectives of passive force, sometimes take a genitive of the agent or cause (G. 176, 2; C. 434. R. XV. b; H. 582, a, 677).

345–364. The connection of ideas in this passage is as follows: You forget your duty to Agamemnon, and take your cue from Clytæmnestra. Very well: you must choose once for all (ἐλοῦ γε) between policy and principle. You cannot *combine* them here, as you try to do by saying that you would show your hatred of the murderers *if you could*, &c. Is not the insincerity of these professions seen from the argument by which you try to divert *my* purpose? For you pretend that I shall be a *gainer* by leaving off grief; now you know very well that I should be nothing of the kind. What do I care for such pleasures as you secure, in comparison with the happiness of obeying my own sense of right?

345, 346. ἔπειτα ἐλοῦ...ἔχειν, *that being the case, just choose one of two things, either to be evilly minded* (i. e. towards these murderers, as I am) *or being prudent* (i. e. *politic*, because you wish to live at peace with them) *forget your friends* (i. e. your father).

348, 349. τούτων, obj. gen. — μίσος: Chrysothemis (v. 334) had said, more cautiously, δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ: but Electra translates the guarded phrase into her own plain language. Cf. v. 290. — ἐμοῦ, gen. abs. with the participle, denoting time. — τιμωρουμένης: 1. τιμωρεῖν τινά τινι, to punish A for B's satisfaction; 2. τιμωρεῖσθαι τινά τινι, to revenge one's self on A for wronging B. The *accusative* is more usually omitted with τιμωρεῖν, the *dative* with τιμωρεῖσθαι: but as τιμωρουμένης here = τιμωρούσης, so in Soph. *O. T.* 107, τιμωρεῖν = τιμωρεῖσθαι.

350–356. ἐκτρέπεις, *you dissuade*. — πρόσ, *in addition to*. — ἔχει, *involve*. — ἐπεὶ, *else*. — ἢ μάθ' ἐξ ἐμοῦ, a parenthesis. — μοι, dat. of advantage after κέρδος and having the part. ληξάση agreeing with it. — γένοιτ' ἂν: the protasis is expressed by the participle. — ἐμὸν (G. 184, 3; C. 453; H. 597; Cur. 431, a). — λυπῶ, *I annoy*. — ἐκεῖ,

i. e. ἐν Ἅιδου : cf. Eur. *Her.* 594, εἰ γὰρ ἐξομεν | κάκει μερλίνας, *for if we shall even there (in Hades) have cares.* Electra does not mean to imply that her father is beyond feeling anything. Her whole conduct rests on the belief that his spirit craves vengeance : see v. 453. But she doubts whether such transient flashes of pleasure as petty triumphs send through the minds of the living, can find their way to the place "Where to find joy in nought is still his wont" (*Eum.* 401), or touch a spirit waiting intently for a great and final victory.

357, 358. ἡμῖν ἢ μισοῦσα, *our hater* (lit. *hater in respect to us*) : as μισέω is followed only by the acc. (G. 184, N. 2), the ἡμῖν must be regarded as a sort of ethical dat. or dat. of respect (G. 184, N. 5 ; C. 462, e ; H. 599, 601 ; Cur. 433). — ξύνει : it is remarkable that in v. 263 Electra applies to herself the same words — τοῖς φονεῦσι τοῦ πατρὸς ξύνειμι — which she now applies in a different sense to Chrysothemis.

359–362. ἄν belongs with ὑπεικάθοιμι which is 2 aor. act. opt. v. ὑπέκω, — σοι...βίος, *but let an opulent table be spread for you and means of livelihood abound.* — τράπεζα : Electra's was empty, and she was not even provided with a couch (v. 192).

363. τοῦμὲ μὴ λυπεῖν, *for me, let it be meat and drink not to wound my conscience* : τὸ ἑαυτὸν μὴ λυπεῖν = *not to put one's self out* : — in the higher sense, not to violate one's own notions of what is right : in the lower sense, not to expose one's self to discomfort. From this latter point of view, Chrysothemis too might be said ἑαυτὴν μὴ λυπεῖν.

365–367. σὺ, sc. ἡράσθης : the protasis is found in οὔσα (G. 226, 222 ; C. 635, 631 ; H. 751 ; Cur. 583). — καλοῦ, *be called.* — μητρὸς, sc. παιδα.

369–371. μηδὲν πρὸς ὀργήν, (say) *nothing in anger*, i. e. that *points towards anger.* — εἰ σὺ μὲν, κ. τ. λ., *if you, Electra, will learn to imitate her caution, and she, on the other hand, your loyalty to the dead.* For the opt. in protasis with the indic. (ἔνεστιν) in apodosis, see G. 227, M. and T.* 54, 2, b ; C. 634 ; H. 750 ; Cur. 549.

372. ὃ γυναῖκες : Electra has put herself in the wrong, to a certain extent, by her show of temper ; and Chrysothemis, secretly ashamed of herself, catches at the admonition (μηδὲν πρὸς ὀργήν) which Electra has incurred, as an opportunity of making common cause with the Chorus who administered it. — ἡθὰς...μύθων, *I am*

* M. and T. refers to Goodwin's Greek Modes and Tenses.

quite accustomed to her talk, μύθων being used contemptuously (G. 180, 171, 2; C. 432; H. 584, c; Cur. 414, 3).

375. ἤκουσ', 1 aor. act. v. ἀκούω. — σχήσει, shall restrain.

376, 377. τῶνδε, my present sufferings, gen. after compar. μέζον. For εἰ...λέξεις: ἂν ἀντείποιμ' (G. 227; C. 651, 1; H. 750; Cur. 549).

380-383. ἔνθα μή: μή is used instead of οὐ here because the clause is subjective; i. e. is dependent on the view of Clytæmnestra and Ægisthus: nach der Absicht der Eltern (Schneidewin). Soph. is very fond of this ἔνθα μή with fut. indic.: O. T. 1412, ἐκρίψατ ἔνθα μήποτ' εἰσόψεσθ' ἔτι, cast me forth where you will never behold, &c. Cf. also Ai. 659, El. 436. — ζῶσα, κ. τ. λ., spending your days in a rayless dungeon — ζῶσα, ironically, of a βίος οὐ βιώσιμος: cf. Soph. Ant. 308. — χθονὸς τησδ' ἐκτός, far from this land. — καί με: Brunck κάμῃ: the enclitic με is sometimes found in a position of apparent emphasis, but in such cases the true emphasis does not rest on the notion of the first person. So here the true emphasis is upon ὕστερον, not upon με.

384, 385. μέμνη, 1 aor. mid. subj. (G. 254; C. 628; H. 723, a; Cur. 518). — νῦν...φρονεῖν, for now it is possible to be wise in good time: ἐν καλῷ, sc. χρόνῳ (G. 139, 1; C. 506, a; H. 493, a). — καὶ βεβούλευνται, have they really determined?

386-390. μάλισθ', most certainly (they have). — μόλη, 2 aor. act. v. βλώσκω. — ἀλλ'...τάχα, well then, for this purpose at least, let him come speedily: for this ἀλλά in wishes, cf. O. C. 42. — τίγ', κ. τ. λ., what is this word you have uttered: ἐπηράσω, 1 aor. mid. indic. v. ἐπαράομαι. — φρενῶν (G. 168, N. 3; C. 420; H. 589; Cur. 415).

391. ὕμῶν: in her anger, Electra classes Chrysothemis with Ægisthus and Clytæmnestra. At v. 949, in a calmer mood, she refers to herself and Chrysothemis as ἡμῖν.

392-395. βίου δὲ τοῦ παρόντος, that life which you still have, though you have nothing else: cf. v. 354 (Electra says), οὐ ζῶ; κακῶς μὲν οἶδ', ἐπαρκούντως δ' ἐμοί. βίου is opposed to the idea of ἐκφύγω—escape by death: it is gen. after μνείαν.—ὥστε θαυμάσαι: one would rather have expected θαυμασθῆναι. — ἦν ἂν, εἰ...ἤπιστασο (G. 222; C. 631; H. 746; Cur. 538). — φίλοις (G. 185, 184, 2; C. 455; H. 595, c; Cur. 429, c).

396. εἰκαθεῖν, but to yield to those in power: the forms ἀλαθεῖν,

ἀμυναθεῖν, διωκαθεῖν, εἰκαθεῖν, εἰργαθεῖν, σχεθεῖν, are probably aorists. The uncontracted forms σχεθέειν, Π. XXIII. 466, ἀνασχεθέειν, Od. v. 320, point to this (Paley *ad* Æsch. P. V. 16). In Ar. *Nub.* 1481, διωκάθω is the regular aorist subjunctive of deliberating. Again, in Æsch. *Cho.* 815, Περσέως...καρδίαν σχεθῶν, σχεθῶν is not a present participle, as Blomfield asserted, but a strictly aorist participle, *having taken the heart of Perseus*, — nerved himself for the effort. Donaldson (*N. Crat.* § 382) states but does not support the other view.

397—401. σὺ...λέγεις, *utter thou these fawning words; thou speakest not in my way.* — τιμωρούμενοι: the masculine participle may be used: 1. in the plural, by a woman speaking of herself; 2. In the singular, by the leader of a female chorus. — τούτων, obj. genitive. — τᾶπη = τὰ ἔπη.

402—405. πείσει, fut. mid. v. πείθω, *be persuaded.* — μή πω, *may it be long before;* Eur. *Hec.* 1277, EK. μή πω μανείη Τυνδαρίς τοσόδε παῖς, *may it be long before the child of Tyndarus reaches such madness.* — νοῦ κενή, *foolish* (lit. *empty-minded*). — ἐστάλην, 2 aor. pass. v. στέλλω, *I was sent.* — ὄδοῦ, gen. of the whole after the antecedent implied in οἴπερ. — τῷ, interrog. pron. = τίτι. — ἔμπυρα, *offerings*, generally of milk, honey, oil, &c.: i. e. the ἐντάφια of v. 326, the χοάς of v. 440. So Schol. τὰδ' ἔμπυρα· ταύτας τὰς σπονδάς; and Triclinius *ap.* Ellendt (*Lex.* s. v.), καταχρηστικῶς δὲ εἶπε τὰ ἔμπυρα, *he has used ἔμπυρα not in its proper sense.* Brunck follows Suidas in making ἔμπυρα mean *burnt sacrifices*. But see v. 324, where the Chorus announces the approach of Chrysothemis: — ὄρω | τὴν σὴν θυμίων...ἐντάφια χερσῶν | φέρουσαν. If Chrysothemis had been followed by a train of slaves bearing victims for sacrifice, would the Chorus have failed to note the fact?

408—410. ὅν, and not, as some would write it, ὅν γε; for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken. — τοῦ...τῷ, interrog. pron. — τῷ τούτ' ἤρρεσεν, *to whom was this agreeable?* Elmsley wished to read τῷ τὸδ'. — δοκεῖν ἔμοι: such infinitives are usually preceded by ὡς (G. 268; C. 665; H. 772; Cur. 564).

411—415. θεοὶ πατῆροι, i. e. the gods of a family: θεοὶ ἑγγενεῖς, *the gods of a race* in a larger sense: see v. 428, note. Cf. Æsch. *Theb.* 578, πόλιω πατρίων καὶ θεοῦ τοὺς ἑγγενεῖς. An ancient Attic title of Apollo was πατρῶος, — (no doubt with allusion to his being

the father of Ion,) — as presiding god of the Ionic septa. The worship of Ἀπόλλων πατρῶος, originally restricted to the Eupatridæ, was first extended to the people in general under the timocracy of Solon (Müller, *Dor.* bk. II. ch. v. § 15). — ἄλλὰ νῦν: this is the appealing ἄλλὰ, but now at all events: cf. v. 337, note. — ἐπὶ σμικρὸν, a little (lit. up to, as far as a little). So ἐπὶ βραχὺ, ἐπὶ μέγα, ἐπὶ πολὺ, ἐπὶ πλεόν, ἐπὶ πλείστον, ἐπὶ μακρὸν, etc. Herod. has even ἐπὶ μάλλον, I. 94, and ἐπὶ διηκόσια, I. 193. — σμικροί, slight, in the sense of βραχεῖς: cf. O. C. 442, ἔπος σμικροῦ χάριν φυγὰς σφω...ἠλώμην, for want of a few slight words said on my behalf I wandered forth an exile.

417, 418. λόγος τις, κ. τ. λ., it is reported, &c. The contrast between the oracles in the *Choëphoræ* and in the *Electra* has already been noticed (v. 36, note). The contrast between the dreams is not less significant. In the *Choëphoræ* (vv. 516–541) Clytæmnestra dreams that she has given birth to a serpent, and that the creature which she has nursed buries its fangs in the breast which is giving it suck. The very dream is an argument *ad misericordiam* in Clytæmnestra's favor; and Orestes himself accepts the invidious character which it assigns to him. Here, there is nothing in the tenor of the dream which can excite sympathy with her to whom it came. It presents merely a calm picture of renewed luxuriance from the stock which the usurper of the soil had striven to extirpate — the spread of a beneficent and overshadowing growth from the tree which men believed to have withered. — τοῦ σοῦ τε κάμου: the pronouns here are significant, because Electra had implied that her sister was unworthy to call Agamemnon her father. — δευτέραν, a second time. — ὀμβλιαν, presence.

419–422. τόνδ' ἐφίστιον πῆξαι, he planted it upon the hearth = ἐπὶ τῇ ἐστίᾳ (G. 162; C. 472, g; H. 488, c; Cur. 361, 8). — οὐφόρα = ὀφόρα. — For a description of this sceptre see *Il.* II. 101:

“Then uprose

The monarch Agamemnon, in his hand
His royal staff, the work of Vulcan's art;
Which Vulcan to the son of Saturn gave;
To Hermes he, the heav'nly messenger;
Hermes to Pelops, matchless charioteer;
Pelops to Atreus: Atreus at his death

Bequeathed it to Thyestes, wealthy Lord
 Of num'rous herds; to Agamemnon last
 Thyestes left it; token of his sway
 O'er all the Argive coast, and neighboring isles."—DERBY.

— ϕ ...γενίσθαι: cf. Herod. VI. 117, *ἄνδρα οἱ δοκέειν ὄπλιτην ἀντιστήναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν*, a giant hoplite seemed to confront him whose beard shaded his whole shield.

424, 425. τοῦ παρόντος, gen. after ἔκλυον. Dindorf reads του. But the rhythm of the verse is strongly in favor of τοῦ. And why not "the man who was by," as much as "a man who was by"? The only difference is that τοῦ παρόντος implies that there was but one person present. Now probably Clytæmnestra did not intend that any one should be present: she was overheard by accident: τοῦ seems therefore to suit the sense at least as well as του; and it certainly suits the metrical emphasis much better. Cf. v. 927. — ἦνίχ'...τοῦναρ, when she told (lit. tells) her vision to the Sun. — Ἑλίφ: cf. Eur. *I. T.* 43, *ἃ καὶ δ' ἤκει νύξ φέρουσα φάσματα | λέξω πρὸς αἰθέρ'*, what strange visions the night has brought me I will tell to the air. This custom clearly rests on an identification of Helios with Apollo, the banisher of μάσματα and δέλματα. But such identification was by no means constant or universal. In Æschylus, especially, it is curious to observe how it wavers. Thus in Æsch. *Suppl.* 204, Helios and Apollo are expressly distinguished: — ΧΟ. *καλούμεν αὐγὰς ἡλίου σωτηρίους*. ΔΑ. *ἀγνὸν τ' Ἀπόλλω, φυγάδ' ἀπ' οὐρανοῦ θεόν*: Chor. *We invoke the preserving rays of the sun*. Dan. *And holy Apollo, the exiled god from heaven*. But in Æsch. *Cho.* 970, they are expressly identified: — *ὁ πάντ' ἐποπτεύων τάδε | Ἥλιος...ὡς ἂν παρῆ μοι μάρτυς ἐν δίκῃ ποτέ*, the Sun who sees all this...that at some time he may be present at my trial and bear witness for me, says Orestes. Apollo does not appear to have been regularly and distinctly identified with the Sun until the old mythology had begun to pale before rationalism. The Ionic school by degrees identified the deities of the popular creed, partly with material powers and objects, partly with the attributes of the universal mind: cf. Müller, *Dor.* bk. II. ch. V. § 7. At Athens, at Corinth, at Tænarum, and in the island of Calauria, the cultus of Helios was distinct from the cultus of Apollo. Two recorded instances show how readily, how instinctively, the connection presented itself to βάρβαροι, — the instance of the Egyptian

priests, who identified their Horus (sun) with Apollo (Herod. II. 144), — and that of the Persian Magi, who, as sun-worshippers, interceded for *Delos* (Herod. VI. 97).

427 — 430. φόβου, gen. after χάριν, which has a prepositional force like ἕνεκα (C. 436, d) = *on account of*. For syntax of χάριν (G. 160, 2; C. 483; H. 552; Cur. 404, Obs.). — πρὸς νυν, κ. τ. λ.: Hermann would make Electra's speech begin here, and therefore understands μηδ' ἀβουλία πεσεῖν, v. 429, *do not suffer yourself to vacillate*. But, 1. ἀβουλία can mean only *injudiciousness*: it cannot mean *indecision*, as he assumes. 2. He quotes *Trach.* 592, οὔ ποτ' αἰσχύνῃ πεσεῖ, to prove that ἀβουλία may = εἰς ἀβουλίαν: but αἰσχύνῃ πεσεῖν is not to *fall into disgrace*, but to *fall with disgrace* — *ignominiously*. Here ἀβουλία is the dat. of the means or cause *by* or *for your folly*: cf. v. 549, note. — θεῶν τῶν ἐγγενῶν: cf. v. 411, note. It is characteristic that Chrysothemis does not invoke the gods of her *father's* house, as Electra does (v. 411), but prefers the more general term, *gods of the race*. She instinctively avoids the use of a term involving an allusion to Agamemnon. — σὺν κακῷ μέτε πάλιν, *you will come back to me for counsel, with a tale of sorrow*.

431. ὃ φίλη: since Electra's angry repulse of her sister's overtures (v. 403), two new feelings have arisen in her mind, — joy at the import of the dream, horror at the thought of the impious offerings. Full of agitating hopes, full of anxiety to prevent the impending profanation, she is too eager to think of anything but arresting the mission of Chrysothemis. Anger and scorn are forgotten, — affectionate earnestness takes their place.

431, 432. τούτων...μηδέν, *place* (lit. *attach to*) *none of these things which you bear in your hands on the tomb*: προσάψης (G. 254; C. 628; H. 723, a; Cur. 518). — οὐ θέμις οὐδ' ὄσιον, *neither proper nor an act of piety*, i. e. = *Jus fasque vetant*: οὐ θέμις = οὐ νόμιμον, *contrary to positive usage*: cf. *Od.* XIV. 130, ἡ θέμις ἐστὶ γυναικός, *as is the custom of women*.

433. ἀπὸ γυναικὸς ἰστάναι: Schneidewin alone reads ἰστάναι κτερισματα | γυναικός, without remark: but for ἀπὸ meaning *on the part of*, cf. *Thuc.* I. 17, ἐπράχθη τ' ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *no deed was performed on their part worthy of mention*.

435, 436. ἀλλ' ἢ πνοαῖσιν, κ. τ. λ., *no — to the winds with them! or bury them in the deep-dug soil, in a place whence no vestige of these things*

shall visit our dead father's sleep: $\delta\delta\epsilon$ is to be supplied from $\kappa\rho\acute{\upsilon}\theta\eta\sigma\alpha\iota$ for $\pi\rho\omega\alpha\iota\varsigma$; see v. 72, note. Cf. Eur. *Bacch.* 350, $\sigma\tau\acute{\epsilon}\mu\mu\alpha\tau' \acute{\alpha}\nu\acute{\epsilon}\mu\omega\iota\varsigma \kappa\alpha\iota \theta\upsilon\acute{\epsilon}\lambda\lambda\alpha\iota\varsigma\iota \mu\acute{\epsilon}\theta\epsilon\varsigma$, *commit his crown to the winds and storms*: *Troad.* 419: Virg. *Æn.* XI. 795. It is strange that Schneidewin should prefer $\rho\omega\alpha\iota\sigma\omega$. — $\acute{\epsilon}\nu\theta\alpha \mu\acute{\eta}$, cf. v. 380, note. — $\acute{\epsilon}\nu\eta\eta\eta$, cf. v. 896. The term $\acute{\epsilon}\nu\eta\eta$ has a special appropriateness in reference to the grave of the injured husband.

438. $\sigma\omega\zeta\acute{\epsilon}\sigma\theta\omega$: Brunck and Hermann $\sigma\omega\zeta\acute{\epsilon}\sigma\theta\omega\upsilon$. Cf. Pors. *ad. Hec.* 1141: — “Quantum equidem iudicare possum, veteres Attici hanc licentiam, si scilicet licentia appellanda est, ut plurale verbum neutri plurali subjicerent, nunquam usurpabant nisi ubi de *animantibus* ageretur.” To this Hermann objects: — debet ita dici, ita eos id facere, cum in mente habeant nomen quod non sit generis neutris: e. g. $\chi\omicron\alpha\lambda$ here. If Porson's rule is too narrow, Hermann's is manifestly too vague. Jelf (*Gram.* § 315) states the case satisfactorily. A plural verb follows a neuter plural, 1. Ubi de animantibus agitur: 2. When the idea of *plurality* is prominent: e. g. Thuc. V. 26. On neither of these grounds can $\sigma\omega\zeta\acute{\epsilon}\sigma\theta\omega\upsilon$ be preferred to $\sigma\omega\zeta\acute{\epsilon}\sigma\theta\omega$.

439. $\acute{\alpha}\rho\chi\eta\eta$, *to begin with*, i. e. *at all*; in this sense always in *negative* sentences. For its syntax (G. 160, 2; C. 483; H. 552; Cur. 404, Obs.). Soph. *Ant.* 92. — $\acute{\alpha}\nu\dots\acute{\alpha}\nu$: for the repetition of this particle with the apodosis $\acute{\epsilon}\pi\acute{\epsilon}\sigma\tau\epsilon\phi\epsilon$ (G. 212, 2; C. 622; H. 873, a; Cur. 639, Obs.). Cf. also v. 333, note.

441–443. $\delta\upsilon\gamma' \dots \tau\acute{\omega}\delta'$, *for this one* (i. e. Agamemnon) *whom at least (she slew)*: for $\delta\delta\epsilon$ instead of the emphatic $\sigma\acute{\upsilon}\tau\omicron\varsigma$ in the apodosis, cf. Soph. *Ant.* 460. — $\sigma\kappa\acute{\epsilon}\lambda\mu\alpha\iota$, 1 aor. mid. imper. — $\sigma\omicron\iota$, dat. after $\delta\omicron\kappa\acute{\epsilon}\iota$. — $\acute{\alpha}\tau\eta\eta$ goes immediately with $\pi\rho\sigma\phi\iota\lambda\acute{\omega}\varsigma$, but belongs also to $\delta\acute{\epsilon}\xi\sigma\theta\alpha\iota$, and the words would be translated, *to receive in a friendly way these gifts for her sake*: cf. Eur. *Hec.* 523, $\delta\acute{\epsilon}\xi\alpha\iota \chi\omicron\alpha\delta\acute{\iota}\varsigma \mu\omicron\iota \tau\acute{\alpha}\sigma\delta\epsilon$, *receive these libations for me*: *Il.* II. 186. — $\acute{\omicron}\nu \tau\acute{\alpha}\phi\omicron\iota\sigma\iota = \delta \acute{\epsilon}\nu \tau\acute{\alpha}\phi\omicron\iota\sigma\iota$. — $\delta\acute{\epsilon}\xi\sigma\theta\alpha\iota$: for aor. infin. (*without* $\acute{\alpha}\nu$) in *future* sense (G. 203, N. 2; M. and T. 23, N. 2 and 3; C. 610): cf. *Æsch. Theb.* 423.

444, 445. $\acute{\omega}\sigma\tau\epsilon = \acute{\omega}\sigma\pi\epsilon\rho$: cf. *Ant.* 1020. Ellendt quotes fourteen instances in Soph. Rare in *Æsch.* — $\acute{\epsilon}\mu\alpha\sigma\chi\alpha\lambda\iota\sigma\theta\eta$, *was mutilated*: this consisted in cutting off the extremities and placing them under the armpits of the murdered man, since the murderers believed that the victim would thus be powerless to take vengeance. Here it was probably in the nature of an $\acute{\alpha}\phi\omicron\sigma\iota\omega\sigma\iota\varsigma$ — an offering to the gods

infernal of the *ἀπαρχή* (*primal offering*) of the victim — analogous to the consecration of a person to Hades by cutting off a lock of hair, Eur. *Alc.* 75. Another view regards the act as intended to deprive the victim of power to haunt his murderers, just as in England suicides used to be interred with a stake through the body, “to lay the ghost.” See Paley *ad* *Æsch. Cho.* 431. — *κάπι λουτροῖσιν, κ. τ. λ., and, for ablution, she wiped off the blood-stains on his head: ἐπὶ λουτροῖς = ἐπὶ καθάρσει τοῦ φόνου, for cleansing from the murder.* By this act, meaning *his blood be upon his own head*, the murderess washes her hands of the guilt: cf. *Od.* XIX. 92, *μέγα ἔργον, ὃ σὴ κεφαλῇ ἀναμάξει, a great deed, whereof thou wilt take the stain on thine own head* (i. e. be answerable for it). The change of subject in *ἔξέμαξε* is harsh. But there is an objection to making *νέκυς* the subject of the verb, in the sense *he received the stains on his head*; viz. that for this we should require the middle *ἔξεμάξατο*.

446. *ἄρα μή, can you think?* Cf. *Soph. Ant.* 632, where *ἄρα μή* expresses Kreon's dignified surprise at the abrupt entrance of his enraged son.

447, 448. *φόνου*, gen. depending on *λυτήρι'*. — *σὺ δέ* is used here in emphatic contrast to what precedes where the sister obeys the mother. For this *σὺ δέ* Schneidewin well compares *Æsch. Ag.* 1027.

449. *ἀκρας φόβας*: for a recent death, the mourner's head was shaved; for an offering to the long-dead, a single lock was cut off. This is the point of Eur. *Or.* 128 (Electra taunting Helen, who *ought* to have cut off her hair for her mother's death).

451. *ἄχω = ἀ ἔχω*. — *ἀλιπαρή τρίχα, this neglected hair*: the most natural sense for *ἀλιπαρή*s appears to be, *that about which no pains have been taken*. It is difficult to believe that *ἀλιπαρή*s *θρέξ* could mean *hair unfit to be offered by a suppliant*, as Hermann takes it. Brunck reads, *τῆνδε λιπαρῆ* (i. e. *ἕκτω*) *τρίχα*, — a strange phrase. Donaldson (*N. Orat.* § 456) connected *λιπαρεῖν* with *λάω, λιλαῖσθαι, λίσσομαι, λιπτω, λελιμμένοις, λιμός*. Curtius (*Griech. Etym.* p. 240, § 339) favors the older view which connects *λιπαρή*s, *λιπαρεῖν* (in spite of quantity) with *λίπα, λιπαρός*, through the notion of “sticky” (“klebrig”); and compares Sansk. *lip, limp-â-mi*, to smear, anoint. — Mr. Paley believes that vv. 451, 452 have been interpolated by a grammarian who did not understand the elliptical formula *ἄλλ*

δμως; and remarks that the passage reads well without them, if we change αἰτοῦ δέ to αἰτοῦ τε, i. e. αἰτοῦ μολεῖν τε αὐτόν, καί, etc.

452, 453. οὐ χλιδαῖς ἡσκημένον, *not gayly adorned*: the strong word χλιδαῖς seems to hint a reproof of the gayer apparel which Chrysothemis wore, forgetful of the dead (v. 342). — αἰτοῦ (pres. imper. mid. v. αἰτέω), κ. τ. λ., *but do you, bending low, entreat him from the ground.*

455. ἐξ ὑπερτέρας χερσός, *with victorious hand*; “*victrici manu,*” says Herm.

456. ἐχθροῖσιν, κ. τ. λ., *alive may trample under foot his foes* (lit. *may tread with foot ὑπὸν*, etc.): αὐτοῦ refers to Agamemnon.

459, 460. οἶμαι...ὄνειρατα, *now, I think, I think, that he, too, was somewhat concerned in sending these horrid dreams to her*: with μέλον sc. εἶναι, making μέλον εἶναι = μέλειν, which takes πέμψαι for its subject; κάκεινφ, i. e. Agamemnon *too*. The particles μὲν οὖν have here their *separate* force, not their *compound* force of “*nay, rather.*” *Now (οὖν) I think (οἶμαι μὲν) that, etc.; but still (δμως δέ v. 461) go and pray for his help.*

461. δμως δέ: *but (though I have no doubt that the agency of the dead is already at work for us) still you had better make sure of it by praying to him.*

466. τὸ γὰρ δίκαιον: *it is senseless (οὐκ ἔχει λόγον) for twain to wrangle about duty, instead of forwarding its accomplishment.* For ἐρίζειν οὐκ ἔχει λόγον, instead of τὸ ἐρίζειν οὐκ ἔχει λόγον, see Eur. *Tro.* 470, δμως δ' ἔχει τι σχῆμα κικλήσκων θεούς, *but yet there is some fitness in calling on the gods.* Schneidewin, τὸ δίκαιον οὐκ ἔχει λόγον, *duty affords no ground* — countenances no reason — for two people quarrelling. But ἔχειν λόγον usually has one of two meanings: 1. to be right or reasonable; 2. to take account of: e. g. Eur. *Al.* 51.

467. δυοῖν: for the dative depending on the notion of suitability in ἔχει λόγον, cf. Eur. *Ion*, 1316. Cf. also G. 184, 3; C. 453; H. 597; Cur. 431.

470, 471. πικρὰν...ἔτι, *I think that I shall yet hazard this to my cost* (lit. *this bitter attempt*). — ἔτι: for this ἔτι in forebodings or menaces, see Æsch. *Eum.* 812, where the texts give ἐς. The emendation is, I believe, due to Mr. Shilleto.

472, 473. εἰ μὴ, κ. τ. λ., *unless I was born a false seer, and lacking in wise counsel.*

472—515. **στάσιμον πρῶτον**: Arist. (*Poet.* XII. 23) considers the choric element (τὸ χορικόν) of tragedy under two heads: 1. What was sung in full chorus (κοινὰ πάντων), viz. the *πάροδος* and the *στάσιμα*; 2. What was given by the coryphæus or by divisions of the chorus (*ἴδια*): viz. the part taken in the dialogue on the stage (τὰ ἀπὸ σκηπῆς); and the *κομμολ* or the dirges sung in parts between an actor and the leader or a section of the chorus. The *parode* or entrance-chant is *πρώτη λέξις* ἔλου χοροῦ; the *stasimon*, μέλος χοροῦ τὸ ἀνευ ἀναπαύστου καὶ τροχάλου. The term *στάσιμον* involves two notions, — that of the chorus *in position* at the thymele; and that of an ode *unbroken* by dialogue or anapæsts.

472—515. *Chor.* If I can read omens, the retribution foreshadowed in Clytæmnestra's dream will soon arrive. The spirit of the murdered man is on the watch, in alliance with that household curse which instigated and will avenge the murder. Nor will one life suffice; the false wife and her accomplice shall die together. Alas for the long history of bloodshed which the shedding of their blood must close!

475, 476. εἰσὶν ἂ πρόμαντις Δίκα, *justice, who has cast her shadow before, will come*: πρόμαντις, as having sent the warning dream, the omen of her triumphant advent. Cf. *Æsch. Cho.* 29. μάντις, πρόμαντις usually denote the recipient of inspiration from a higher source: e. g. the Pythoness, *Thuc.* V. 16, τὴν πρόμαντιν τὴν ἐν Δελφοῖς ἐπιτίψοντο. On the other hand, the μάντις or πρόμαντις — the subject of the divine frenzy — stood nearer to the god than the mere χρησμοδός: and *μαντεύομαι* may even be said of the inspiring god himself, e. g. *Æsch. Eum.* 686 (of Apollo), *μαντεῖα δ' οὐκέθ' ἀγὰ μαντεύσει μένων, and no longer abiding here, will you utter pure oracles.* — φερομένα, *bringing back.* — χερσὶν: join χερσὶν κράτη, *strength of her hands*, cf. v. 206, *θανάτους αἰκεῖς διδύμω χερσὶν*: v. 37, *χειρὸς ἐνδίκου σφαγὰς*. Schneidewin, *carrying victory in her hands*: he compares *Il.* XI. 4, (Ἐριδα) *πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν, holding in her hands the portent of war.* But, following the analogy of vv. 37, 206, we think it better to connect the χερσὶν with κράτη.

477, 480. οὐ μακροῦ χρόνου (G. 179, 1; C. 433, a; H. 591; Cur. 426). — ὑπεσσι, *sustains* (lit. *is under*). — κλύουσαν, acc. instead of dat. κλυούση, as if ὑφέρπει με had preceded: cf. *Æsch. Pers.* 913, *λέλυται γὰρ ἐμῶν γυλίων ῥώμη | τήνδ' ἠλικίαν ἐσιδόντ' ἀστῶν, for*

the strength of my limbs fails as I look on these aged citizens. Eur. *Med.* 810.

484. οὐ γάρ... ἀναξ, *for never will your sire, the King of Greece, at least forget.*

485. οὐδ' ἂ παλαιά, κ. τ. λ., *nor unmindful, under the rust of years, is the two-edged blade of brass that slew him, etc.* The very axe — φόνιος πέλεκυς, v. 99 — with which the base blow was struck nourishes a grudge against the masters who set it such a task, and broods sullenly in its forgotten hiding-place, ready at any moment to bear damning witness. To appreciate the full force of the words, it is necessary to remember an Athenian custom. In the court called τὸ ἐπὶ Πρωταίῳ inanimate objects which had caused death were brought to a formal trial. The fatal piece of stone, or wood, or iron was arraigned, sentenced, and, according to Draconian law, cast beyond the boundaries (ὑπερορίζεσθαι) in the presence of the ἀρχων βασιλεὺς and the φυλοβασιλεῖς. To us, the personification of the spiteful axe might seem too grotesque for tragedy, and more in the quaint manner of a German fairy tale. To an Athenian audience it would suggest a solemn procedure in their law.

486. αἰκίας: the penult of αἰκία is always long. According to analogy it should therefore be written αἰκεια; and so Porson, *Advers.* p. 209, wished to write it. As Eustathius (p. 1336, 58) mentions both forms, αἰκεια and αἰκία, Porson and Dawes inferred that he meant to distinguish αἰκεια, with the penultimate long, from αἰκία, with the penult short. But there is no evidence either for αἰκεια or for αἰκία in classical writers, who use only αἰκία. May not Eustathius, then, have simply meant to distinguish αἰκεια, as a later orthography, from αἰκία, the received form? The Alexandrian grammarians, jealous of strict analogy, may well have exchanged the irregular, though classical spelling, αἰκία, for αἰκεια, — a purism of which Eustathius has preserved the hint. It is scarcely conceivable, as Ellendt supposes, that he can have believed αἰκεια and αἰκία to be etymologically distinct. (See Ellendt, *Lex.* s. v. αἰκία.)

489-491. ἤξει... Ἐρινός, *she who lies in wait, in ambush that is terrible, Erinnyes, shod in brass, shall come with tramp of many feet and armed with many swords.* πολύπους and πολύχειρ, in their first intention, express the stormy onset which shall sweep all before it when the avenging power bursts from its ambush. But it is part of

their less direct import that the vengeance is to be *complex*. A life for a life shall not be the canon here: murderer and murderess must both perish. This notion is brought out clearly by the γάρ in v. 492.

492. ἐπέβα, κ. τ. λ., *have been formed between* (lit. *come upon*) *those who should never have been joined* (lit. *to whom it was unlawful*). Cf. *O. T.* 1300, τίς σε προσέβη μανία, *what madness has come upon you?*

495-499. πρό τῶνδε: πρό for ἀντί, meaning *on account of*, is peculiar: though πρό for ἀντί, meaning *instead of*, is common enough: e. g. *O. T.* 10. — μ' ἔχει, *it possesses me, that*; i. e. *I feel sure that*: the conjecture πρό τῶνδ' ἔρως μ' ἔχει is worthless. But the first μήποτε is doubtful. — μήποτε, κ. τ. λ., *that never, to our discomfiture* (ἡμῖν dat. of disadvantage), *never will this portent come harmless to the murderer and his accomplice*: ἀψεγές, lit. *without causing them to complain of it, to rue it*. Cf. μέμψεσθαι, used of strong resentment, *Æsch. Cho.* 36. Dindorf suggested ἀψεφέες, quoted by Hesych. from *Soph.*'s *Phædra* as = ἀφρόντιστον, *unheeded*. As ψέφω, quoted by Hesych. in its compounds καταψέφω and μεταψέφω, meant to *darken*, it is not obvious how ἀψεφής = ἀφρόντιστος, unless it mean that on which the shadow of thought — of solicitude — has not fallen. — πελάω is Attic future of πελάζω: thrice in *Soph.*: 1. Here; 2. doubtful in *Phil.* 1149, φνυγᾶ μ' οὐκέτ' ἀπ' αὐλλῶν | πελάτε: *no more will ye (θηρία) draw me after you* (πελάτε transitive) *in your flight*. 3. *O. C.* 1060, clearly a future, as in the other two places. — τοῖς δρώσι καὶ συνδρώσιν, i. e. *Ægisthus and Clytæmnestra*. The plur. is used for the singular in vague references, cf. v. 146, note, also *C.* 489; *H.* 518, c.; *Cur.* 362, *Obs.* 1. Dindorf understands these words of the avengers, and therefore condemns ἀψεγές (though he retains it in the text) as unsuitable. He prefers ἀψεφέες, *unheeded*; see v. 497, note. But for δρᾶν of *crime*, see *Æsch. Cho.* 305. — κατασχῆσαι, *shall succeed* (lit. *shall come into haven safely*). Cf. *Phil.* 221; *Æsch. P.* V. 190.

505. ἵππελα: the chariot-race with *Ænomaus*, King of *Pisa*, in which the hand of *Hippodameia* was the prize. His charioteer, *Myrtilus*, had rendered his horses so famous for their swiftness that *Ænomaus* challenged all his daughter's suitors to a chariot-race from *Pisa* to the temple of *Poseidon* in *Corinth*, and, in case of defeat, they were to suffer death. Fifteen chiefs had failed when *Pelops* entered the lists. He bribed *Myrtilus*, by the promise of half the kingdom, to leave out his master's linchpins, and, accordingly, he

won ; but, to avoid redeeming his pledges, threw Myrtilus into the sea, as they drove home along the cliffs. The curse of the Pelopid house was pronounced by Myrtilus as he sank.

506, 507. ὤς... γῆ, *how direful was thy advent in this land*. For syntax of γῆ (G. 186 ; C. 450 ; H. 602 ; Cur. 436).

508-511. ποντισθεῖς, *drowned in the sea*. — ἐκοιμάθη, *slept*: Myrtilus sank into his grave, and in a moment the sea hushed his cry. But from the stillness of that quick and silent death awoke the tumult of crime with which for ages the house of the murderer was to ring. — αἰκλῆς, dat. of manner.

512. πρόρριζος ἐκριφθεῖς, *cast headlong* (lit. *roots and all*, i. e. *so as to utterly perish*): cf. Herod. III. 40, τελευτᾶν πρόρριζον, *perish from the roots*, i. e. *come to utter ruin*; Soph. *El.* 755.

513-515. οὐ... αἰκλᾶ, *never yet, since that event, has shame that's fraught with woe been wanting to this house*. — ἐκ τοῦδ' = ἐκ τοῦτου (cf. v. 441), referring back to εὔτε.

516-659. Enter CLYTÆMNESTRA. — *Cl.* (to *Electra*). So it seems that you have broken loose once more: Ægisthus is away, and you care not for *me*. Yet *I* am the tyrant whom you accuse of attacking and harassing you. I act strictly on the defensive, merely replying to your taunts. You taunt me with slaying your father. Did he not, for his brother's sake, slay my daughter? — *El.* Have I leave to speak plainly? — *Cl.* You have. — *El.* Well, then, in the first place your daughter was sacrificed on public, not on personal grounds. In the next place, supposing it to have been otherwise, that does not justify your deed: at this rate, you should be killed too. Thirdly, how do you account for your living with Ægisthus and having banished Orestes? — *Cl.* Insolent and shameless! Have you done? May I sacrifice in peace? — *El.* Sacrifice; I have done. — *Cl.* Hear, Phœbus the Averter, my secret prayer: avert the omen of the dream: fulfil the wishes which in a thwarting presence I dare not utter.

516. ἀνειμένη μὲν, *so left at large*: for the meaning of μὲν here cf. Plat. *Charm.* 153 c, παρεγένου μὲν, ἦ δ' ὄς, τῇ μάχῃ; *so you were present at the battle?*

518. θυγαίαν, *abroad*: Clytæmnestra could say this with plausibility, because of the seclusion of females. Cf. Eur. *Or.* 108, Ἡ. τί δ' οὐχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας. — ΕΛ. εἰς ὄχλον ἔρπεω παρθέ-
οισιν οὐ καλόν: ΕΛ. *But why not send thy daughter Hermione?* — ΗΕΛ.

It is not well for virgins to mingle in a crowd. Cf. also Eur. *I. A.* 737, and the precept of Phocylides *frag.* 203. Even for married women there was no freedom in going abroad, Ar. *Lys.* 16. For the negative μή with αἰσχύναν (G. 283, 6, 263 ; C. 713, d ; H. 838 ; Cur. 617, Obs. 3). For the syntax of the infinitive (G. 174 ; C. 405 ; H. 580 ; Cur. 419, e).

519, 520. οὐδέν, κ. τ. λ., *you do not heed me at all.* — κάλιτοι, *yet*, although your conduct discredits your complaint.

521, 522. ἐξείπας, *you have denounced.* — ἄρχω probably means here, *I rule*, though it might be taken with the participle, *I provoke you with insult*, as in *Il.* II. 378 : cf. v. 552. For Electra more than once complains that her mother is her *tyrant* : at v. 597 she calls her δεσπότῳ, and at v. 264 says κακ τῶνδ' ἄρχομαι.

523, 524. ἔχω, *am guilty of* : Eur. *H. F.* 165, ἔχει δὲ τοῦμόν οὐκ ἀναλδειαν, γέρον, (but my purpose), *old man, involves (makes me guilty of) no shamelessness, &c.* — κακῶς...θαμᾶ, *but I speak evilly of you, because I often hear slanderous things from you.*

525, 526. πατήρ, κ. τ. λ., *for your father, nothing else, is always your pretext.* — σοί : see v. 1213, note. — τέθνηκεν has πατήρ for its subject.

528. γάρ : (it is true that I killed your father) ; *for* I could not help it. I was merely the passive instrument of Justice. Cf. *Measure for Measure*, Act I. Sc. 2 (Angelo to Isabella) : *Be you content, fair maid : it is the law, not I, condemns your brother.*

529. ἦ...ἀρήγαν, *which you ought to aid* : for the omission of ἄν with the imperfect χρῆν (G. 222, N. 2 ; C. 631, f. ; H. 703 ; Cur. 490). Cf. *Ant.* 677, οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, *thus one should support the cause of order.*

531. τὴν σὴν δμῆμον : in speaking of Iphigenia, Electra avoids the name of *sister* ; feeling instinctively that, as the victim of Agamemnon, Iphigenia is (so to say) on the side of Clytæmnestra. She alludes to her as τὴν αὐτοῦ κόρη, v. 572 ; κείνης, v. 573 ; αὐτῆν, v. 576 ; τῆς (σῆς) θυγατρός, v. 592. — μούνος : Æsch. has μούνος only once (in μούνωψ), *P. V.* 823, τὸν τε μουνῶπα στρατὸν ; Eur. only once (in μούναρχος), *Rhes.* 31, ποῦ δὲ γυμνήτων μούναρχοι ; where Dindorf, μόναρχοι. In the seven extant plays of Soph., μούνος for μόνος occurs twelve times in dialogue : once besides in *frag.* 426 (ed. Dind.). Other Ionic forms in tragic dialogue are γούνατα, κούρος, δουρί, and ξείνος (the last, always *metro cogente*, except in Eur. *I. T.* 798, ξείν', οὐ δικαίως, κ. τ. λ.).

532, 533. οὐκ...λύπης, *not having suffered equal pain with me*: λύπης is gen. of whole with ἴσον, and ἐμοί is dat. of likeness. — ὡσπερ, sc. ἐγὼ ἔκαμον, *as I suffered when I bore her*.

534. εἰεν: *very well*: i. e. you have heard my charge against Agamemnon; let me now hear your defence of him. — τοῦ χάριν, τίνας, *tell me why — for whose sake — he immolated her. For the Greeks, wilt thou say?* χάριν is an adv. acc., having with the gen. a prepositional force like ἔνεκα, see v. 427, note. For the syntax of the gen. after it (C. 436, d). Clearly, χάριν τίνων is the question to which Ἀργείων χάριν is the supposed answer. Brunck, Dindorf, Schneidewin, and others make τίνων the participle of τίνω; thereby enervating a spirited verse. Hermann τοῦ, χάριν τίνος, “*why, for whose sake*”: cf. Ar. *Nub.* 22, τοῦ δώδεκα μῶς Πασίᾳ; but rhythm would rather place the comma after χάριν: and τίνος for τίνων is gratuitous.

537, 538. ἀλλ’ ἀντ’ ἀδελφοῦ, *but if for the sake of his brother*: in a series of supposed arguments and answers, ἀλλά (as in v. 536) usually introduces the triumphant answer. Here it introduces a sentence comprising both argument and answer, and thus serves as a preface to each: ἀλλά (*but*, you will say forsooth, δῆτα) ἀντὶ ἀδελφοῦ ἔκτανεν τὰ ἐμά: ἀλλά (*but*, I rejoin) οὐκ ἔμελλε δώσωε δικας; — τᾶμ’ = τὰ ἐμά, *my offspring*, sc. τέκνα. — τῶνδε, obj. gen. after δίκην.

539. πότερον, κ. τ. λ., *was it that he had not two children, or (ἦ, v. 542) was it that Hades, &c., or, thirdly (ἦ, v. 546), was it that your father, &c.?* — διπλοί: Homer notices only a daughter—Hermione—whom Helen bore to Menelaus: *Od.* IV. 12. But it would have been bad pleading to inquire why Menelaus did not immolate his only child (τηλυγέτην, *Il.* III. 175). Sophocles therefore follows Hesiod, *frag.* 131: ἦ τέκεθ’ Ἑρμιόνην δουρικλειτῶ Μενελάω, | ὀπλότατον δ’ ἔτεκεν Νικόστρατον, δζον Ἄρηος, *she (Helen) bore Hermione to spear-renowned Menelaus, and last she bore Nicostratus, scion of Mars*.

540, 541. πατρὸς...χάριν, *being children of parents for whose sake this voyage was undertaken*, i. e. this was the epic motive of the expedition, which attracted the sceptical criticism of Thucydides: I. 9. The singular ἦς is here used because the poet has Helen especially in mind.

542, 543. τιν’ ἕμερον, κ. τ. λ.: the τίνα is obviously ironical, — *or had Hades a vague preference for my children, so as to feast on them?*

δαίσασθαι is an exegetical infinitive, and denotes here a purpose. See G. 265; H. 765; Cur. 561; Madv. 153. Cf. also Plat. *Crito*, p. 52, B, and see v. 1278, note: **δαίνυμαι** takes an accus.

545. **παρέιτο, κ. τ. λ.**, *had love for his children by me been dismissed*, &c.: the verb is plur. pass. v. **παρίημι**. But **ἔφειτο**, v. 1111, is from 2d aor. **ἔφειμην**; and so **μεθείτο**, *Trach.* 197. The passive voice of **ἀνίημι, καθίημι, μεθίημι, παρίημι, ὑφίημι** is rare in Attic, except in the perf. and perf. part. The pass. of **ἐφίημι** and of **προσίημι** is not used at all. Of **ἀφίημι**, the aor. 1, fut. 1, and perf. pass. were in common use.

546. **ἀβούλου καὶ κακοῦ γνώμην**, *insensate and misjudging*: these epithets seem at first sight not very appropriate. The parent's heart rather than his head, one would have thought, was in fault. But the idea uppermost is the *perversity* of Agamemnon in killing his own child when he might have taken his brother's. It is characteristic of Clytæmnestra's *ἀνδροβουλον κέαρ* that she insists upon the folly of the action as much as upon its cruelty.

547. **δοκῶ μὲν**, cf. v. 61, note. — **εἰ καί**, *even if*. — **δίχα**, *at variance with*, &c.

549. **τοῖς πεπραγμένοις**, causal dative: cf. Thuc. III. 98, *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους*, *fearing the Athenians on account of what had happened*: Soph. *Ant.* 955, *ζεύχθη...κερτομῶν ὀργαῖς*, *he was bound fast for his angry taunts* (lit. *by their means*). Madv. *Synt.* § 41.

551. **σχοῦσα, κ. τ. λ.**, *having taken a just resolve, blame your father* (lit. *your neighbors*): **σχοῦσα**, referring to the particular point of past time at which the decision was made. Cf. Eur. *Hel.* 469.

552-554. **ἔρεῖς...μοι**, *you will not now at least affirm of me that, having begun some cutting (speech), I then heard this from you; but were you to permit me*. — **τοῦ τεθνηκότος θ'**: Hermann, *τοῦ τεθνηκότος γ'*: "Indicat eo Electra se pro patre tantum ac sorore, non etiam pro se ipsa dicturam esse." But **τε** repeated after both **τεθνηκότος** and **κασιγνήτης** has an appropriate force of its own. It expresses that the statement is not to be an *ex parte* one, but that the case is to be put with even fairness for both sides.

556. **καὶ μὴν ἐφίημι'**, *oh, you have my leave*: **καὶ μὴν** is more than **καὶ δὴ**; it means literally *however*, i. e. O, if that is all, — if you are only waiting for *my* permission, — *I have no objection*. Cf. Soph.

O. T. 344. ΟΙ. και μὴν παρήσω γ' οὐδέν (you have given me carte blanche: *well, I shall take it*): *Ant.* 222. ΚΡ. και μὴν ὁ μισθός γ' οὗτος (*well, I can answer for that being the penalty*). — εἰ δέ, κ. τ. λ., *but had you always thus addressed me*: λόγους ἐξήρχες = προσεφώνεις. For the two acc. see G. 159, N. 4; C. 475, b; H. 544, e. For this transitive use of ἐξάρχω, see Lidd. & Scott; cf. v. 125, note.

559, 560. τοῦτου, gen. after the compar. — λόγος, *declaration*. — εἴτ' οὖν, sc. ἔκτενας; cf. *Æsch. Eum.* 446.

562, 563. ᾗ τὰ νῦν ζῆναι, *with whom you are now living*: τὰ νῦν is used like simple νῦν. — ἐροῦ δέ: you want to know why Agamemnon killed Iphigenia. You had better go a step further back, and ask Artemis why *she* detained the fleet at Aulis. The detention was the cause of the sacrifice. — κυναγόν: Pors. *ad. Eur. Or.* 26, Attici dicunt Ἀθάνα, δαρός, ἔκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, ὀπαδός per α, non per η... Recte, opinor, κυνηγέτης reliqui, *Hec.* 1156. Attici enim, quanquam dicunt Ἀθάνα, non dicunt Ἀθανατα, sed Ἀθηνατα. — τίνος ποινὰς... ἔσχε, *to punish what guilt she restrained the frequent winds at Aulis*: ποινάς, acc. in appos. with the sentence πνεύματα ἔσχε; cf. *Æsch. P. V.* 574, τίνος ἀμπλακίας ποινὰς ὀλέκει, *in punishment for what sin art thou perishing?* For ἔσχε, *inhibit*, cf. *O. C.* 888. τὰ πολλὰ πνεύματα ἔσχε (*multos illos ventos qui flare ibi solent*, Hermann) I formerly understood to mean, *he (ὁ πατήρ, v. 558) suffered those tedious winds*; but now prefer the usual interpretation, because Artemis is the natural subject to ἔσχε. Cf. v. 571, κατεῖχ' Ἀχαιοῖς.

565. κείνης, κ. τ. λ., *for it is not right for you to learn from her*. For syntax of κείνης (G. 171, N. 1, 176, 1; C. 412; H. 582; Cur. 420). εὐσέβεια is the basis of Electra's character: thus she feels most acutely, and as one of the most distressing evils of her situation, that it does not admit of piety towards her mother being combined with piety towards the gods (vv. 308, 346). And here she quickly recalls, as irreverent, the rhetorical ἐροῦ τὴν κυναγὸν Ἄρτεμιν into which the warmth of the debate had betrayed her.

566, 567. ὡς ἐγὼ κλύω: i. e. possibly you may be able to correct me; but I have always understood that these were the circumstances of the case: ἐγὼ expressing confidence in her own version of the story, tempered by a sense that there may be other versions: cf. *Trach.* 86. — ἄλος, *a woodland haunt of the goddess*: cf. v. 5, note. — ἐξεκίνησεν ποδοῖν, *startled* (lit. *roused with his feet*).

568. **Θαφον** : in Æsch. *Ag.* 132 the sin of Agamemnon against Artemis is only hinted at, as having been something *analogous* to the slaughter of the hare by the two eagles, — the incident which furnished Calchas with his text. — οὐ κατὰ σφαγᾶς, κ. τ. λ., and with some bold vaunt about its slaughter, he shoots and hits : for κατὰ, cf. Herod. II. 3, κατὰ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον, so much they said about the rearing of the children ; and the Homeric phrases πλάζεσθαι κατὰ ληΐδα, to roam about, i. e. on a foray ; *Od.* III. 106 ; Monk, κατὰ σφαγᾶς βαλῶν, in the throat, — a strange place in which to hit a running deer.

569, 570. **ἔπος τι** : Hyginus, a grammarian in the reign of Augustus, tells the story in his *Fabularum Liber*, and observes the same εὐφημία : superbiusque in Dianam locutus est. — ἐκ τοῦδε, *idcirco* : not, as in v. 514, *ex illo tempore*. — **μηνίσασα** : the epic **μηνώ** and **μήνης** are used properly of the terrible and abiding anger of gods or godlike heroes. In Sophocles we find the word robbed in part of its ancient dignity. Thus it is used of wrath as impotent and unimpressive as Hæmon's against his father Creon (*πατρὶ μηνίσας φόνου*, *Ant.* 1177) ; and so in *O. T.* 699, **μήνης** is nothing more than *κότος*. But **μήνιμα**, *piaculum*, always preserved its reference to the majestic anger of the gods.

572. **τοῦ θηρός**, gen. of value, or (more generally) of comparison, being governed by the force of ἀντι. — ἐκθύσαι, *give up to sacrifice* (lit. *immolate outright*) ; *Immolaret expiandi causa*, Ellendt, and so Schneidewin. But this idea of *atonement* belongs only to the middle ἐκθύεσθαι in two special contexts : 1. Herod. VI. 91, ἀγος ἐκθύεσθαι οὐχ οἷοί τε ἐγίνοντο, *they found themselves unable to wipe out the pollution by their sacrifices* ; 2. Eur. *frag.* 155, τίνα δεῖ μακάρων ἐκθυσσάμενους | εὔρεν μόχθων ἀνάπαυλαν, i. e. *what god must we prevail upon by our sacrifices*, &c. : cf. ἐξεπάδειν τινά, *to conquer a person by spells*. The active ἐκθύειν with accus. of the victim can only mean to sacrifice *utterly*, to yield up for sacrifice, implying resistance or reluctance on the part of the sacrificer.

573–575. **ᾄδ' ἦν** : for εἶναι where ἔχειν would be more usual, cf. Eur. *Med.* 89. — πρὸς οἶκον : among the chiefs assembled at Aulis were many insular princes, whose return home might have been totally cut off by Artemis and her storms. — μόλις, with ἔθυσεν, *reluctantly sacrificed her* ; cf. *Phil.* 329.

577. εἰ δ' οὖν, κ. τ. λ., *but if, for I will also state your case, it was with the wish, &c.*: the particles δ' οὖν are used in resuming the main thread of a discourse after a parenthesis. Thus in Agamemnon, v. 199, after pausing on the father's doubt and sorrow, the narrative proceeds, ἔτλα δ' οὖν θυτῆρ γενέσθαι. Similarly εἰ δ' οὖν carries the mind back to some former hypothesis which has been for a time dropped: here, to Clytæmnestra's words at v. 537. Compare Æsch. Ag. 1009, εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης: ("liberty is always better than slavery,") but if the doom of a slave's lot *should* fall on any one, it is well to have good masters; where δ' οὖν brings back the mind to the fact which suggested the whole speech, viz. that Cassandra is a slave.

579, 580. χρῆν: for the omission of ἄν with this imperfect (G. 222, N. 2; C. 631, f; H. 703; Cur. 490). — οὔνεκ'; separated from its case: cf. O. T. 1010, εἰ τῶνδε φεύγεις οὐνεκα. — ὄρα, *beware*. — τιθείσα: cf. Eur. Alc. 58, πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης: *the rule which you are laying down is in the interest of the rich*. For τίθεται νόμον and τίθεσθαι νόμον, compare (a) Plat. Rep. p. 339 C, νόμους τίθεναι, κ. τ. λ.; (b) Plat. Gorg. p. 483 B, οἱ τιθέμενοι τοὺς νόμους, κ. τ. λ.

581. μὴ τίθης, (*take care that you are not prescribing, &c.*; but μὴ τίθῃς, *beware lest you are prescribing, &c.*: cf. M. & T. 46, N. 5. The difference is, μὴ τίθης expresses the *certainty* that the thing is actually being done; μὴ τίθῃς, merely the *probability*. Suppose A to be in the room where B is writing. A, hearing B soliloquize on the spelling of a word, might say δέδοικα μὴ ἀμαρτάνης. But if, standing over B, he saw him in the act of misspelling, he might say δέδοικα μὴ ἀμαρτάνεις. Hermann prefers τίθῃς: "intelligit Electra non esse hanc mentem Clytæmnestræ ut ejusmodi legem probet, sed consequi tantum dicit ut probare debeat." Now the question is not as to what Clytæmnestra *approves*, but as to what she is in fact *doing*. The point of the sentence is that she is *certainly* doing what she *probably* does not intend, — laying down a rule fatal to herself. τίθης, then, appears more forcible than τίθῃς, both here and in v. 584. It is remarkable that Dindorf, who supports τίθῃς here, gives προστίθης in a precisely similar passage, Eur. Ion, 1525.

584. σκήψιν οὐκ οὔσαν, *false pretext*.

587. τῷ παλαμναίῳ, *the polluted murderer*: cf. Trach. 1197, φορέα γενέσθαι καὶ παλαμναῖον σέθεν, *to become a murderer and polluted with*

your blood, παλάμη = *a deed of violence*: Phil. 1206, ῥέξω παλάμην, *to do a deed of violence*. The verb παλαμιάσθαι, however, involves the idea of fraud rather than of violence. Zeus was worshipped at Chalcis (Müller, *Eumen.*) as παλαμναῖος, i. e. προστρόπιος, *god of purification*. Eur. uses the word only once, in the secondary sense of *avenger*: I. T. 1218, μὴ παλαμναῖον λάβω.

589, 590. παιδοποιεῖς: cf. Eur. *Elec.* 62, τεκοῦσα δ' ἄλλους παῖδας Ἀγίσθῳ πάρα | πάρεργ' Ὀρέστην κάμει ποιεῖται δόμων, *having borne other children to Ægisthus, she regards Orestes and me as mere appendages of the house*. — εὐσεβεῖς, κ. τ. λ., *the innocent children of an earlier and a lawful union you have cast out*: εὐσεβεῖς seeming to include both the notion of personal innocence, as opposed to παλαμναῖος in v. 587, and that of legitimacy, as opposed to the contemptuous παιδοποιεῖς, — the second sense being brought out more distinctly by κάξ εὐσ. βλαστόντας. — ἐκβαλοῦσ' ἔχεις: this form is more than the perfect, in that it emphasizes more strongly the *present* existence of the result: cf. *Madv.* 179.

591. ἦ καὶ τοῦτ' ἔρείς, *or wilt thou e'en say this, that, &c.* The question would be more pointed if it were, *Or wilt thou say that here, too, in this also, thou art exacting retribution for thy daughter?* But this would probably require ταῦτα instead of τοῦτο.

593, 594. αἰσχροῦς, sc. ἀντίποινα λαμβάνεις; not λέγεις. — καί, *really*: cf. v. 385, note. — ἐχθροῖς: for the plur. (C. 489; H. 518, c; Cur. 362, Obs. 1). Cf. also v. 146, note. Ægisthus, as the son of Thyestes, is ἐχθρός to the family of the Atreidæ: cf. v. 1508.

596. οὐδὲ νουθετεῖν: after upbraiding Clytæmnestra without interruption through thirty-six trimeters, it appears scarcely reasonable to complain of her impatience under reproof. But Electra is now thoroughly angry; all grievances past and present crowd upon her mind at once; she can argue no longer, — henceforward she declaims.

596. πᾶσαν ἧς γλώσσαν, *you passionately declare how, &c.* (lit. *let loose your whole tongue*). As to the form ἧς: ἧς plerique codices et Ald., Dind.; but see Pors. *ad Or.* 141: Nec me fugit, Brunckium pluribus in locis Sophoclis et Aristophanis τιθείς, ξυνιείς, et similes barbarismos aut reliquisse aut intulisse. Attici dicebant τιθημι, τιθης, τιθησι. Ubi cunq̄ue τιθείς legitur, legitur ex errore scribarum εἰ in η permutantium.

597. καί, *and indeed*, i. e. you complain that the daughter reviles

her mother ; you might have gone further, and complained that the slave taunts her mistress. To me you are not μήτηρ only, — you have a still more absolute title to obedience, — you are δεσπότις.

598–602. νέμω, *I regard*. — ἡ ζῶ, *I who live*. — ξυνοῦσα, *experiencing*. — συννόμου, *mate* (lit. *feeding together*). — μόλις, cf. v. 2, note. — τριβει, *wears out*.

603. ὃν πολλὰ, κ. τ. λ., *whom you have often accused me of rearing to take vengeance on you*: μιάστορα, Eur. Med. 1368, οἷδ' εἰσὶν, ὀμοί, σῶ κάρη μιάστορες, *these are, alas! avenging furies on thy head*. For the other sense, see O. T. 353, ὡς ὄντι γῆς τῆσδ' ἀνοσίφω μιάστορι, *since thou art the unhallowed polluter of this land*. — ἀλάστωρ usually of the avenger ; but see Æsch. Eum. 236.

605. τοῦδέ γ' οὐνεκα : cf. v. 387, note.

606. χρῆς, κ. τ. λ., *if you wish to, as base, or, &c.* : the second and third pers. sing., χρῆς, χρῆ, belong in form to χράω, in sense to χρήζω. The evidence for their use is drawn from four passages : 1. this ; 2. Ai. 1373, σοὶ δὲ δρᾶν ἐξεσθ' ἂ χρῆς, *you can do whatever you desire to* ; 3. Ant. 887, ἀφετε μόνην ἐρημον, εἴτε χρῆ θανεῖν, *leave her entirely alone whether she wishes to die* ; 4. Cratinus ap. Suid. s. v.

608, 609. εἰ...ἔδρις, *for if I am naturally skilled in these things* (G. 171, 2 ; C. 432 ; H. 576). — σχεδόν τι, *it may perhaps be said*, — ironically qualifying καταισχ. : cf. Ant. 466, σχεδόν τι μῶρω μωρίαν ὀφλισκάνω, *it may perhaps be that I am considered foolish by a fool*.

In this speech (558–609) Electra's temperament is artistically displayed. With the good advice of her sister and of the Chorus freshly in mind, she commences in a calm and argumentative strain, and with an evident effort at self-control. But the irritating nature of the topic is too much for her good resolutions : the proportion of argument to invective becomes gradually less and less, and the *crescendo* is worked up until it ends in a burst of defiance, — τοῦδέ γ' οὐνεκα κήρυσέ μ' εἰς ἀπαντας. Having once vented her passion, during the rest of the interview she is subdued and even apologetic (vv. 616–620).

610. ὄρω, κ. τ. λ., *I see her breathing forth wrath, but whether she has justice on her side, about this I observe that she no longer cares* : subject to ξύνεστι, Electra. It seems awkward to supply τῷ μένει : after ξύνεστι. For ξύνεστι σύν, cf. Æsch. Pers. 533, μὴ καὶ τι πρὸς κακοῖσι προσθῆται κακόν, *lest that ill be heaped upon ill* : Xen. An. IV. 4. 2, ἐπὶ...ἐπήσαν, &c.

612. For the dat. & gen. here with **δεῖ** (G. 172, N. 2). Cf. Eur. *Med.* 565, *σοῖ... γὰρ παίδων τί δεῖ*; for what need have you of offspring: cf. Eur. *Ion* 1317.

614. **καὶ ταῦτα**, and that too: the ellipse of the participle with this phrase is rare; but cf. Herod. VI. 11, *ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοισι ὡς δρηπέτησι*, whether to be free or slaves and that too as fugitives. — **τηλικούτος** is for **τηλικαύτη**, only here: Homer uses the same license with adj. in *-us*: e. g. (*Od.* XII. 369). Even verbals in *-τος* are sometimes of two genders in prose; e. g. *ἐσβατός*, Thuc. II. 41: *ἐπακτός*, Plat. *Rep.* p. 573 B. — **ἄρα = ἄρ' οὐ**: the notion being, "are you satisfied that such and such is the case?" i. e. *is it not the case?* Cf. *O. T.* 821, and the Latin *satin'*? (Terence, &c.) for *nonne satis?*

615, 616. **χωρεῖν... ἄτερ**, that without shame she would commit (lit. proceed to) any crime: **χωρεῖν** with **ἄν** is for the opt. (G. 246, 211; C. 658, a, 659; H. 783, a; Cur. 575). — **εὖ νῦν ἐπίστω**, now, know well; the verb is pres. imper. v. **ἐπίσταμαι**. — **νῦν**: *νῦν*, *nunc*, is always long: *νῦν*, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places; *O. T.* 658; *Phil.* 1240; *O. T.* 644; *Ant.* 705; *Ai.* 1129.

617, 618. **ὀδοῦνεκα = ὅτι**, that. — **προσεκότα**, Attic for **προσεοικότα**, 2 perf. part. v. **προσέοικα**.

620–625. **ἔργ'**, acts of hostility, opposed to **δυσμένεια**, a hostile spirit. — **αλοχροῖς**, by the base. — **θρέμμ'**, creature (lit. a nursling, from **τρέφω**). — **ἐγὼ καὶ τὰμ' ἔπη**: **ἐγὼ... τὰμ'** are repeated in derision of Electra's words **ἐκ σοῦ... τὰ σά** in v. 619. — **νῦν**, sc. **τὰ ἔπη**: cf. v. 436, **κρύψων νῦν** (sc. **τὰ κτερίσματα**). In *Trach.* 145, **νῦν = αὐτό**.

626–629. **θράσους, κ. τ. λ.**, you shall not go unpunished for this audacity: cf. Eur. *Or.* 1407; *Il.* III. 366. For syntax of the gen. (G. 173; C. 429; H. 577; Cur. 427; Madv. 61). — **μόλη** (G. 232, 3; C. 641; H. 758, 759; Cur. 556, 557). — **πρὸς ὀργὴν ἐκφέρα**, you are at once enraged (lit. carried away, &c.). — **χρήσοιμ'**, the opt. (G. 234, 4; C. 641; H. 757; Cur. 555). — **μεθείσα** is a circumstantial part, and means, after you gave me leave.

630. **ὅπ' εὐφήμου βοῆς**, with hushed clamor, i. e. in silence. Cf. *O. C.* 132,

ἀφώνως ἀλόγως τὸ τᾶς
εὐφήμου στόμα φροντίδος ἰέντες.

"Voiceless and speechless all,
Uttering the whispered sound
Of thought that fears to speak." — PLUMPTRE.

631. ἐπειδή...λέγειν, since I have permitted you to speak at length, i. e. you have had unbounded license of speech : am I not to be allowed so much as to sacrifice in peace ?

634-636. ἡ παρούσά μοι, my attendant. — πάγκαρπ', of many fruits. — εὐχὰς ἀνάσχω : the use of this verb with εὐχή, to offer up prayer, comes from the custom of holding up the hands in supplication. — δειμάτων depends on λυτηρίους (G. 174 ; C. 405 ; H. 584, f ; Cur. 414, 419, e ; Madv. 63).

637. προστάτηριε, defending Phæbus : the title προστάτης appears to have belonged to Apollo, especially among the Ionian colonies founded by Miletus on the shores of Pontus. The coins and inscriptions of the Tauric Chersonese agree in speaking of Apollo Prostates (Müller, Dor. bk. II. c. 2, § 6). At Elis he was Ἀκήσιος (cf. Ἀκέστωρ (Healer), Eur. Andr. 900) ; at Phigaleia in Arcadia, Ἐπικούριος (Helper), at Athens, Ἀλεξίκακος and Ἀποτρόπιος (Averter of evil). The Dorian title Ἀγυιεύς (Guardian of public places) was of kindred import, the conical block of stone which represented Agyieus being placed before the doors of houses, as designating the boundary between public and private property : cf. Æsch. Theb. 445.

638. κερυμμένην βᾶξιν, secret speech, i. e. of which I am compelled to disguise the import, — referring to the ambiguous language of vv. 644-654. She apologizes for not being able to make her petitions openly and explicitly. The ancients looked with suspicion on confidences between the god and his votary. The saying μετὰ φωνῆς εἶχεσθαι δεῖ was ascribed to Pythagoras. It was a maxim of Seneca "to speak with men as if the gods were listening, and with the gods so that men might overhear" : cf. Persius, 2. 5 ; Hor. Ep. I. 16. 69.

639-643. ἀναπτύξαι πρὸς φῶς, κ. τ. λ., to reveal everything (lit. to unfold all to the light) while she stands by. — πολυγλώσσω βοῆ, "with cry of many tongues." — τῆδε, thus.

645, 646. δισσῶν, ambiguous. — Δύκει' : the invocation is appropriate in reference to the ἐχθροί mentioned in v. 647 ; see v. 7, note. — εἰ...τελεσφόρα, if they have appeared propitious, grant them fulfilment (lit. fulfilled).

648-653. πλούτου, gen. after ἐκ in ἐκβαλεῖν. — ἐφήης, 2 aor. act. subj. v. ἐφήημι (G. 254 ; C. 628, c ; H. 723, a ; Cur. 518). — ἄλλ', sc. δός : cf. v. 72. — ἀμφέπειν, poet. for ἀμφιπέπειν, sway. — τέκνων, for τέκνοισι, by inverse attraction to ὄσων ; a rare instance of the da-

tive being so merged : the *accus.* is usu. the case attracted, e. g. *Trach.* 151, *τότ' ἄν τις εἰσίδοιτο...κακοῖσιν* (for *κακά*) *οἷς ἐγὼ βαρύνομαι*, then *might any one behold the evils with which I am weighed down.* — *ἄσρων*, κ. τ. λ., *all whom neither hatred nor bitter anguish connects with me.*

657. *τὰ δ' ἄλλα*, object of *ἔξειδέναί*. Her prayer in vv. 648 – 654, according to its express and literal import, asks only for blessings to herself. But she expects Apollo to understand it as including, in its inner meaning, a petition for the ruin of her enemies, — for the death of Orestes.

660 – 822. *Enter the PÆDAGOGUS in the character of a messenger from Phanoteus*, cf. v. 45. — *Mess.* Queen, I bring thee welcome tidings from a friend : Orestes is dead. *C.* How sayest thou, how sayest thou, stranger? Heed not *her*. *M.* He perished in a chariot-race at the Pythian games. Ten started : at last only Orestes and an Athenian were left in. Rounding the goal, Orestes struck his wheel, — was thrown, and dragged. We took him up dead, and sent his ashes for burial in his native land. *C.* O Zeus, shall I call this good fortune, or a bitter gain? *M.* It seems I might have spared my friendly zeal. *C.* Not so : thy news is good, — the death of an unnatural and cruel son. But enter the house, and leave *her* to weep and wail. (*Exeunt* CLYT. and the PÆDAG.) — *El. (to the Chorus)* : Saw ye the mother's grief for her son? O Orestes, thou hast crushed my last hopes : endless, hopeless slavery is before me now. At least I shall cross that threshold no more : let them kill me — and so release me — if they will.

660, 661. *πῶς ἄν*, κ. τ. λ., *would that I might know*, i. e. *can you tell me whether*, &c. For *πῶς ἄν* with the opt. (C. 637) : the question asked by *πῶς ἄν* is often merely rhetorical : e. g. *Ai.* 387, *ὦ Ζεῦ...πῶς ἄν...θάνομι*, *O Zeus! would that I might die* : and so *τίς ἄν*, *O.* C. 1099. — *εἰ*, sc. *ἔσσι* : we have here the indic. in the condition followed by the opt. in the conclusion, because with the opt. there is another condition implied, viz. *if this is the palace, &c., I would know it, if I could* (G. 227 ; C. 649, b ; H. 750).

663, 664. *ἦ καὶ κυρῶ*, and *am I really right* (lit. *hit the mark*)? Cf. *Æsch. Supp.* 588. — *πρέπει...εἰσορᾶν*. “For sure her mien bespeaks her sovereignty,” PLUMPTRE (lit. *for she appears like a ruler to look upon*).

665. *μέλιστα πάντων*, gen. of the whole (G. 168 ; C. 420, e ; H. 559 ; Cur. 412) : cf. Plat. *Phædr.* p. 262, c ; Ar. *Av.* 1530.

668. **ἔδεξιμην**, *I welcome the omen*, aorist in the sense of the present (H. 709; Cur. 494, Obs. 2): cf. Æsch. *Ag.* 1635, *λέγεις θανεῖν σε, γοῦν σπᾶσαι*. The force of the aorist in such cases, where in English it must be rendered by the present, is to revert to the very instant, just past, at which the action commenced, and thus to place the action vividly in connection with the incident which called it forth: e. g. Eur. *Hec.* 1276. — EK. *ἀπέπτυσ' αὐτῶν ταῦτα σοὶ δίδωμι ἔχειν*, *I renounce these prophecies, I yield them to you to bear.*

673. **ἐν βραχεὶ ξυνηθεὶς λέγω**, *I speak, expressing it concisely*: cf. Thuc. II. 41, *ξυνηθεὶς τε λέγω τὴν τε πᾶσαν πόλιν, κ. τ. λ.*, *in short I say that the whole city, &c.*; Ar. *Thesm.* 177. Schneidewin thinks that there is a *double-entendre*, an allusion to the phrase *συντιθεῖναι λόγον*, to *make up* a story: e. g. Æsch. *P. V.* 704, *συνθέτους λόγους*. But surely there would be something almost comic in so poor and impudent a pun at a moment so critical.

675-677. **ταύτης: οὗτος** used with a demonstrative force instead of **ἔδε** has generally a rather contemptuous tone: e. g. *O. T.* 429. — **νῦν τε καὶ πάλαι λέγω**, *I say, as I have already said*. The phrase is as old as Homer: *Il.* IX. 105, *ὅλον ἐγὼ νοέω ἡμὲν πάλαι ἢ δ' ἔτι καὶ νῦν, ἡλικίᾳ καὶ ἔτι καὶ νῦν*, *which of old and still even now I meditate*. At v. 907 it is varied to *νῦν τε καὶ τότε*. On the Attic use of *πάλαι*, corresponding to the Latin *dudum*, see Favorinus *ap.* Stallbaum, *Plat. Apol.* p. 18 B, *πάλαι οὐκ, κ. τ. λ.* — **ἀπωλόμην** aor. in sense of present: cf. v. 668.

680, 682. **καὶ...καὶ**, instead of **ὡσπερ...οὕτως**, i. e. **ὡσπερ ἐπεμπόμην, οὕτως καὶ φράσω**: cf. *Trach.* 626; *Ant.* 1112. — **Ἑλλάδος πρόσχημ' ἀγώνος**, *the renowned festival, the pride of Greece*: = **Ἑλλάδος πρόσχ. ἀγωνιστικόν**, *the pride of Greece, consisting in a contest*. In most instances of a double genitive, the first refers to the agent, the second to the object of his action: e. g. *Plat. Rep.* p. 329 B, *τὰς τῶν οἰκείων προσηλακίσεις τοῦ γήρωσ*, *the contumelious treatment, by relatives, of the old*: cf. v. 1390. — **πρόσχημα**, strictly that which Hellas puts forward as her chief ornament, that on which she places foremost reliance as a claim to admiration, her *boast and glory*. *πρόσχημα*, *that which is held before one*, hence: (1) That which is put forward to screen a fault, — a pretext: Thuc. III. 82, *τὸ σῶφρον τοῦ ἀνάνδρου πρόσχημα*, *prudence the pretext for cowardice*; (2) That which is brought to the front as creditable and ornamental: thus Herod. (V. 28) calls Miletus *τῆς Ἰωνίης πρόσχημα*, *the pride of Ionia*, her most thor-

oughly presentable city. Cf. Dem. Cor. p. 288, *καὶ μετὰ προσχήματος ἀξίου τῆς πόλεως ταῦτα πράξωμεν*, and let us do this with a pride worthy of Athens. — **Δελφικῶν ἄθλων**: the more recent name, τὰ Πυθία (ἄθλοι Πυθικοὶ v. 49), appears to have originated in 586 B. C., when the Amphictyons, instead of the Delphians, became the ἀγωνοθέται. In the same year, according to Pausanias (X. 7, 3), the festival was changed from an ἐνναετηρίς to a πενταετηρίς.

683. **ὄρθιων**, *clear*: the word is especially appropriate to a high-pitched, stirring strain of martial music. Herod. (I. 24) seems to speak of νόμος ὁ ὄρθιος as some particular air, and hence it is usually translated *Orthian strain*. Arion is there said to have stood on the benches of the ship, and διεξελεθεῖν νόμον τὸν ὄρθιον· τελευτῶντος δὲ τοῦ νόμου, κ. τ. λ., *sang the Orthian strain, and when the song was finished, &c.*

685. **λαμπρός**, *a brilliant form*. In v. 1130 λαμπρός is used in a slightly different sense, of the bright animation of young life as contrasted with dull, dark death. — **σέβας**, *admired*.

686. **δρόμου δ' ἰσώσας**, κ. τ. λ., *having made the finish of the race even with the start*, i. e. having brought the race back to the point from which it started, by completing the double course of the διαυλος: **τάφεισι = τῇ ἀφέσει**. In a foot-race, the starting-post was properly γραμμῆ (*line across the course*) or βαλβίδες (*posts*) (ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί, *send this one and myself from the starting-posts*, Ar. Eq. 1159): in a chariot-race, ἀφεις or ὄσπληξ (*rope across the starting-place*). Brunck interprets the phrase strangely. There is an epigram by Antipater of Sidon (flor. circ. 100 B. C.), in which he says of the athlete Arias, ἦ γὰρ ἐφ' ὄσπληγῶν ἠ τέρματος εἶδὲ τις ἄκρου | ἦϊθεν, μέσσω δ' ὄσποτ' ἐνὶ σταδίῳ, *for one saw the youth at the starting-ropes or the extreme goal, but nowhere in the stadium between*. Applying this strained conceit to the language of Sophocles, Brunck renders: "Orestes made the finish simultaneous (or coincident) with the start": i. e. he ran with such lightning speed, that there was no appreciable interval between the beginning and end of the race. Hermann characterizes the ingenuity of this version as "ineptum et frigidum acumen."

688. **ἐν πολλοῖσι**, *and to make my story short where there is much to tell*; **παῦρα ἐν πολλοῖσι λέγειν** clearly meaning to tell a few things out of many, — among many which might be told. Schneidewin translates:

I do not know how I can describe the feats of such a man as few, compared with numerous exploits by others: i. e. it would be untrue to say that anybody did more than he did. But πολλά and παύρα could not, without further explanation, refer to the exploits of contrasted persons. An obvious emendation would be ἐν παύροισι πολλά; but the received reading is less trite and very simple.

690. *ἴσων γάρ, κ. τ. λ., for in all the races over the double course for which the judges announced the customary prizes; in all these bearing away the palm, &c.* To Porson's ἀθλ' ἄπερ — the most obvious and also the best emendation of the hopeless πένταθλ' & which has yet appeared — Hermann objects that it does not account for the intrusion into the MSS. of πένταθλα. Porson probably meant to charge the περ in ἄπερ with some part of that responsibility. Or an annotator, bent on showing his erudition, may have brought in πένταθλον in a marginal note on ἴσων. Nauck (in Schneidewin's ed.) follows Lachmann in regarding v. 691 as interpolated: and would read δρόμων for τούτων in 692. Mr. Paley suspects vv. 690–695, observing that ἀνακαλούμενος is strangely used.

691. *διαύλων*: it would appear that Orestes was matched against several sets of competitors in the διαυλος; but it is impossible to say what precise arrangement is alluded to. All we know of the system followed in the διαυλος, as managed in historical times, is from Paus. VI. 13, 2: *καὶ τέσσαρας, ὡς ἕκαστοι συνταχθῶσιν ὑπὸ τοῦ κλήρου, καὶ οὐκ ἀθρόως ἀφίᾳσιν ἐς τὸν δρόμον. οἱ δ' ἂν ἐν ἐκάστῃ τάξει κρατήσωσιν, ὑπὲρ αὐτῶν αἴθις θέουσι τῶν ἀθλων. καὶ οὕτως σταδίου δύο ὁ στεφανούμενος ἀναίρησεται νίκας, they do not permit all the contestants to run; only four, according as they are chosen by lot; and those who succeed in each race run again for the prizes themselves, and thus the one who is crowned will gain two victories in the stadium: i. e. a series of heats were run between sets of four each; the winners then ran a final heat for the actual prize (αὐτῶν τῶν ἀθλων); so that the absolute winner would have been first in two races.*

693. *ἄλβιζετ'*, hailed victor. — ἀνακαλούμενος, called up as an Argive; a general term, including the notion both of the formal proclamation by herald — νικᾷ Ὀρέστης ὁ Ἀγαμέμνονος Ἀργεῖος — and of the comments made by the spectators, who added that this was the son of the Agamemnon — τοῦ τὸ κλεινὸν Ἑλλάδος, κ. τ. λ. For the proclamation by herald, cf. Herod. VI. 103, τῇ ὑστέρῃ Ὀλυμπιάδι τῆσι αὐτῆσι

ἵπποισι νικῶν παραδίδοι Πεισιστράτῳ ἀνακηρυχθῆναι, in the following Olympiad winning with these same mares he permits Peisistratus to be proclaimed victor; Pind. P. I. 32; Dem. Cor. p. 321.

694. τοῦ...ἀγείραντος, since ὁ (son of) is omitted, τοῦ would not have been used had not ἀγείραντος required it. The Greeks said (1) Ὀρέστης ὁ τοῦ Ἀγαμέμνονος; or (2) Ὀρέστης Ἀγαμέμνονος: cf. *Αἰ.* 172, Διὸς Ἄρτεμις (this was the form usual in public business: e. g. Δημοσθένης Δημοσθένους Παιανιεύς τὰδ' εἶπε); or (3) Ὀρέστης ὁ Ἀγαμέμνονος (as in *Phil.* 943, τοῦ Ζηνὸς Ἡρακλέους is the gen. of ὁ Ζηνὸς Ἡρακλῆς); but not Ὀρέστης τοῦ Ἀγαμέμνονος.

697. βλάβῃ, when the hand of a god arrests: β-λαπτῶ, connected with ΔΑΒ, λαμβάνω, properly = to lay hold upon: hence to retard, impede: e. g. *Il.* VI. 38, ἵπῳ γὰρ οἱ ἀτυζομένῳ πεδίοιο, | δῖον ἐνὶ βλαφθέντε μυρικίνῳ, for his horses fleeing bewildered over the plain, caught in a tamarisk bough: *Od.* I. 95, ἀλλὰ νῦ τόνγε θεοὶ βλάβουσιν κελεύθου, but now the gods hold him back from his journey: *Æsch. Ag.* 119, βοσκόμενοι λαγίαν...γένναν, βλαβέντα λοισθίων δρόμων, devouring the brood of the hare stopped from its swiftness forever: *Soph. Ai.* 455, εἰ δέ τις θεῶν | βλάβῃ, if a god should retard the pursuers. Donalds. *N. Crat.* § 454. For εἶναι βλάβῃ followed by δύναιτ' ἄν (*G.* 234, 227, 1; *M. & T.* 54, 1, last clause; *C.* 641, 631, 649, s; *H.* 758, 759, 750; *Cur.* 557, 549). For the repetition of the ἄν (*G.* 212, 2; *C.* 622; *H.* 873, a; *Cur.* 639, 3, Obs.). — ἰσχύων: for the omission of the article or τις with ἰσχύων, cf. *Plat. Gorg.* 114, ΚΑΛ. εἶδον. ΣΩ. τί δέ; νοῦν ἔχοντα λυπούμενον καὶ χαίροντα; CAL. I have seen it. SOC. But what? have you seen one gifted with mind sorrowful and happy?

698–702. ἵππικῶν is masculine. — Δίβυες: the Greeks of Cyrene in Libya are here referred to. They were famous for their horsemanship. Herodotus (IV. 189) says they were the first to drive four horses abreast. Woolsey (note *ad loc.*) points out the anachronism here, in that Cyrene was not founded till long after the time of Orestes. — ἐπιστάται: cf. *Æsch. Pers.* 381, πᾶς θ' ὄπλων ἐπιστάτης, and every one that was master of arms.

705. Μάγνης: Magnesia was the narrow strip of territory between Pelion and Ossa on the west and the sea on the east, the Peneius on the north, and the Pagasean gulf on the south.

706. λεύκιππος: white horses were greatly prized by the higher classes at Athens, as the white Nisæan horses were by the Persians,

white asses by the Jews, white bulls by the Egyptians, and white elephants in India, though they were not, like those last mentioned, made objects of worship. — **Αἰνιάν**: the mountainous district called *Οἰταῖα*, lying about M. (Eta in the upper valley of the Spercheius, was the home of several predatory tribes, among others of the *Αἰνιάδες*, called *Ἐπιήρες* by Homer (*Il.* II. 749). Herod. (VII. 132) describes them as of Hellenic descent, and as having been included in an early Amphictyonic league.

708. **ἄλλος**, besides: cf. *Æsch. Theb.* 481, *τέταρτος ἄλλος*: *Od.* VI. 84, *ἄμα τῆγε* (with their mistress Penelope) *καὶ ἀμφίπολοι κίον ἄλλαι*. — *ἐκπληρῶν*, making the tenth chariot in all: = *ἐκπληρῶν ἀριθμὸν δέκα ὄχων*.

709. **δοῖ**: the word occurs nowhere else in tragic dialogue; and as *ι* in *δοῖ* is never elided, its elision in *δοῖ* is singular. Nauck reads, on his own conjecture, *ἴνα*: a safer remedy would be *δοῖε*.

709, 710. **στάντες...δίφρους**, and standing where the appointed judges allotted them and placed the chariots: the *αὐτούς* is acc. after *κλήρους ἔπηλαν* = *ἐκλήρωσαν*. Jebb would make the *αὐτούς* acc. after *κατέστησαν*, and *δίφρους* in app. with and defining it, i. e. *shook the lots and stationed their chariots*, and refers to *Ai.* 1062 for a similar use of *αὐτός*; but we prefer, with Schneidewin and others, to adopt the other construction.

713. **ἐν δέ, κ. τ. λ.**, and the whole course resounded (lit. was filled full) with the din, &c. The preposition is separated from the verb by tmesis: cf. *Ant.* 420, *ἐν δ' ἐμεστώθη μέγας | αἰθήρ*, the mighty æther was loaded. Monk and Blomfield rendered *ἐν simul*. Hermann points out that *ἐν* may correspond to *simul* in the sense of *additionally, among other things* (e. g. *O. T.* 27); but not as meaning *at the same instant*.

714. **κροτητών**, welded: the epithet assists *κτύπου*, by suggesting the jangling of a metallic framework. Cf. *Il.* IV. 366, *ἄρμασι κολλητοῖσι*, closely welded; *Eur. Phæn.* 2, *καὶ χρυσοκολλήτοισιν ἐμβεβῶς δίφρους*, mounted on the golden welded seats. Dindorf, Brunck, Schneidewin, and Liddell and Scott understand *chariots rattled along, crepitan-tes*. It is true that *κροτέω* and *κροτάλιζω* are used by Homer of the horses rattling along the chariot behind them; *Il.* XV. 453, *κεῖν' ὄχρα κροτέοντες*; *Il.* XI. 161, *κεῖν' ὄχρα κροτάλιζον*; but, according to analogy, the verbal *κροτητός* should represent *κεκροτημένος* rather than *κροτούμενος*.

716. *ὥς*, whenever: cf. Herod. VII. 119, *ὥς δὲ δείπνου γένοιτο ὥρη*, but when the hour for dinner came, and I. 17. Schneidewin: in order that (each) one might pass the wheels, &c., of the others. *τις* for *ἕκαστος* *τις* is not uncommon (e. g. *Il.* II. 382); but since *αὐτῶν*, v. 717, refers directly to *πάντες*, the subject of the principal verb, it seems awkward to render *ὥς* in order that: (all exerted themselves,) in order that — one might pass their wheels. This harshness is not involved in the other version: (all exerted themselves,) whenever any one showed in front of their wheels and their snorting steeds.

718, 719. *ἰμοῦ...πνοαί*, for at the same time their backs and chariot wheels were white with foam and (a case of *Asyndeton*) the horses' breaths came rushing in: for this rendering of *εἰσβάλλον*, cf. *Il.* XXIII. 379, *αἰεὶ γὰρ δίφρου ἐπιβησομένοισω ἔϊκτην*. | *πνοιῆ δ' Εὐμήλοιο μεταφρουν εὐρέε τ' ὤμω | θέρμετ' ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην*, for they always seemed as though about to rush upon the chariot. And with their breath the back and broad shoulders of Eumelus were warned; for on they flew with heads bent over him.

720. *ὑπ' αὐτήν...ἔχων*, keeping close under the post: for *αὐτός*, cf. *Il.* XIII. 615, *ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἱπποδασείης | ἄκρον, ὑπὸ λόφον αὐτόν*, then he smote the peak of the crested helmet, close under the plume. *Thuc.* II. 3. — *ἔσχάτην*, at the end of the course, farthest from the *ἄφρασις*. *Dindorf*: "de pluribus quæ in hippodromo sunt columnis extrema." These words would apply to the *Roman Circus*, in which, upon the wall called *spina* between the *metae*, were four columns, two supporting the seven *ova* by which the rounds were counted, and two, the seven dolphins. In the *Greek* hippodrome, however, we hear of only two *νόσσαί*, one at each end of the course. It is uncertain from *Paus.* VI. 20 and V. 15 whether these *νόσσαί* were connected by a wall like the *spina*: to judge from v. 748 of this play, probably not. At *Olympia*, this *ἔσχάτη νόσσα* was a round altar dedicated to *Taraxippus* (perhaps a title of *Poseidon Hippius*), whom, as the terrifier of horses, charioteers propitiated before the race.

721. *ἔχριμπτ' σὺριγγα*, he grazed the wheel (lit. the hole in the nave of the wheel). — *ἀεὶ*, not, all the time he was rounding the goal; but rather, each time he came round. The catastrophe occurred at this point in the seventh round, v. 726. — *δεξιὸν τ' ἀνείς*, κ. τ. λ., and giving rein to the trace-horse on the right, he checked the near (trace-horse). The

chariot-race described here is a *δρόμος τέθριππος*. In the *τέθριππον* the four horses were harnessed abreast. The two in the middle were under the yoke (*ὄγιοι*), and were called respectively *ὁ μέσος δεξιός* and *ὁ μέσος ἀριστερός*. The two outside horses drew in traces, — *ὁ δεξιὸς σειραῖος* and *ὁ ἀριστερὸς σειραῖος*. Suetonius (*Tib.* c. 6) says that when after Actium Augustus triumphed in a four-horse chariot, Tiberius was mounted on the *sinisteriore funali equo*, Marcellus on the *dexteriore*. The *συνωρίδος δρόμος*, or two-horse chariot-race, was not introduced at Olympia till 408 B. C., nor at Delphi till 400 B. C. (Paus. V. 8. 3).

724, 725. *ἄστομοι πῶλοι*, the unmanageable colts. — *βίᾳ φέρουσιν, run away*; Eur. *Hipp.* 1224, *αἱ δ' ἐνδακούσαι στόμια πυργενῆ γνάθους | βίᾳ φέρουσιν*, and they, champing the forged bits with their jaws, run away. — *ἐκ δ' ὑποστροφῆς*: many interpretations of these words have been given, but on the whole we prefer that of Wunder: "in contrarium partem aversi," reversing their course.

726. *ἕκτον ἔβδομόν τ'*, when finishing the sixth and now (beginning) the seventh round: *τελοῦντες* has, in fact, a twofold sense, meaning with *ἕκτον* ending, with *ἔβδομον* now performing, i. e. beginning to perform. The length of the course from *βαλβίς* to *στήλη* was usually a stade, i. e. about 606 Eng. feet. In chariot-races the *στήλη* was usually rounded twelve times (*δωδεκάγναμpton τέρμα*, Pind. *O.* 3. 59), the chariots performing twelve full courses of 2 stades each (*δυνδεδεκάδρομα τέθριππα*, Pind. *O.* 2. 92); so that the entire length of the race was rather less than three miles. In the Roman Circus, seven rounds were usually made, one of the seven *οἶα* being taken down for each. As the total length of the Circus Maximus in the time of Julius Cæsar was 3 stades, and the actual course rather less than $2\frac{1}{2}$, the total distance for the Roman chariot-race would have been about 4 miles.

727. *Βαρκαίους = Λιβυκοῖς*: cf. v. 703. This allusion to Barca as existing in the "Heroic" age is of course an anachronism. The city was founded 554 B. C. in the interior of Cyrenaica, by a body of seceders from Cyrene (itself founded in 631 B. C.): cf. Herod. IV. 160.

728-730. *ἕξ ἐνὸς κακοῦ*, from a single accident. — *ναυαγίων ἵππων*, with wrecks of chariots. — *Κρισαῖον*: cf. v. 180, note.

731-733. *γνοὺς δέ...κυκώμενον*, but the clever charioteer from Athens,

avoare (of the danger) *pulls aside and slackens, letting pass the wave of chariots surging in mid-course.* The tact and shrewdness of their clever representative in this Panhellenic contest would be peculiarly gratifying to an Athenian audience. In Cleon's sketch of his fellow-citizens' character the pride of *δευότης* is a strongly marked trait: see Thuc. III. 37, 38. — *κάνοκωχέει*, *holds back, slackens speed*: the metaphor in *ναυαγίων* and *κλύδωνα* is sustained by *άνοκωχέει*, since, according to Suidas (s. v.), it had a technical sense, to ride out a storm after making the ship snug. So Herod. VI. 116, *ὑπὲρ τούτου (τοῦ ἐπιπελοῦ) άνοκωχέσαντες τὰς νῆας, keeping the ships at anchor above this.* Since *άνοκωχῆ* is formed from *άνοχῆ* by reduplication, the form *άνακωχέειν* is manifestly corrupt.

734. *ὑστέρας*, *behind*: Hermann and Monk *ὑστέρας δέ*, “postremus quidem vehabatur, sed cohibebat equos”; i. e. he was last, it is true, but then he held back on purpose. This ingenious interpretation disregards the peculiar force of *ὑστέρας*. “Orestes was driving last, *keeping his horses behind*”; i. e. he was not only hindmost, but kept a certain interval between himself and the chariot next before him. A man might be absolute last, without being *ὑστερος*, *in the rear*.

735. *τῷ τέλει πίστιν φέρων*, *resting his hopes upon the finish*; cf. Pind. *O.* XI. 17, *νικῶν*, κ. τ. λ. Observe the hidden import of the words; the *end* in which Orestes trusts is now close at hand.

736. *νίν*, refers to the Athenian. — *ἔλλειπμένον*, *left in*: *ἔλλειπεν* usu. = to be deficient (*intrans.*), and the pass. *ἔλλειπασθαι*, to be rendered deficient, to be surpassed, or to become a failure. See, however, Eur. *El.* 609, *πᾶς ἀνήρησαι φίλους, | οὐτ' ἑλλέλοιπας ἐλπίδ'*, *thou art utterly ruined in respect to friends, and hast left no hope in them.* For a similar peculiarity in the use of a compounded verb, see *ἐγγελάωσα*, v. 277.

737, 738. *ὄξύν...διώκει*, *startling the ears of his fleet fillies with his shrill call he pursues.* — *κέλαδον*: cf. v. 712, *ἔπποις ὀμοκλήσαντες*: *Il.* VIII. 184. It seems more natural to understand *κέλαδον* of the voice than of the *μάστιξ* armed with bells or rattle.

738. *κάξισώσαντε*: Hermann preferred the plural, of which the MSS. are in favor. The dual, however, is decidedly recommended by the greater distinctness with which it reminds one that the race was now a race between *two*, — Orestes and the Athenian.

740. *κάρα προβάλλον*, showing his head in front of the chariots. Each was leaning forward in his car, and so the head of the leader for the time being would be seen emerging in relief against the sky in front of the overlapping chariot.

741, 742. *καί...δίδρωον*, and through all the other courses without mishap the unfortunate youth stood up, erect in his upright chariot. — *ὄρθος ἐξ ὀρθῶν δίδρωον*: the epithet is more especially appropriate to *δίδρωον*, but is given to Orestes also in accordance with an idiom of which *ἐκὼν ἐκόντα* is the commonest instance. Cf. *Phil.* 683, *ἴσος ὦν ἴσος ἀνὴρ*: *Æsch. Cho.* 546, *φίλος φιλοῦσι τοῖς ἐκεῖ*. The Greek vases show the driver standing erect in his car.

743–747. *λύων*, slackening; cf. *Il.* XXIII. 465 (the speaker is conjecturing why the chariot for which he looks has not appeared round the goal): *ἤε τὸν ἡνίοχον φύγον ἠνία, οὐδὲ δυνάσθη | εὖ σχεθέειω περι τέρμα*, surely the reins escaped the charioteer, nor was he able to guide them skilfully around the goal, &c. — *κάμπτοντος*, wheeling. — *λανθάνει*, κ. τ. λ., he strikes unawares the edge of the post (*G.* 279, 2; *C.* 677, f; *H.* 801; *Cur.* 590). — *παίσας*: the mishap against which Nestor warns Antilochus to be on his guard (*Il.* XXIII. 340): *λίθου δ' ἀλέασθαι ἐπαυρεῖν, | μήπως ἵππους τε τρώσης κατὰ θ' ἄρματα ἀξῆς*, but be careful not to touch the stone lest you injure your steeds and ruin your chariot. — *τημητοῖς*, sharply: *teretes*. — *πέδω*: for dative (*G.* 190; *C.* 469, c; *H.* 612; *Cur.* 442).

748. *δισπάρησαν*, broke off, not dispersed, since they were still yoked together, and apparently dragging the disabled chariot after them.

749. *στρατός*, the people: *λαῶς*, *δῆμος*, opposed by *Pind.* (*P.* II. 87) to the educated class, *σοφοί*: cf. *στρατηγός* applied to Creon, King of Thebes, *Soph. Ant.* 8.

750. *ἀνωλόλυξε*, loudly bewailed, properly a word of good omen (*δολογμὸν εὐφημοῦντα*, *Æsch. Ag.* 28); here a euphemism for *ἀνεκώκυσε*.

752, 753. *ἄλλοτ' οὐρανῷ σκέλη προφαίνων*, sometimes tossed feet uppermost to the sky: compare *Hamlet*, III. 3 ad fin., “Then trip him up, that his heels may kick at heaven”; where Steevens quotes from Heywood’s *Silver Age* (of 1613), “Whose heels tript up, kick’d ’gainst the firmament.”

755, 756. *ᾧστε ..δέμας*, so that no one of his friends, had they seen it, would have recognized his wretched form. The *ἄν* belongs with *γνώνας*,

to denote a conclusion, and the condition is found in ἰδόντ' (G. 211, 226, 222; C. 658, a, 635, 631; H. 783, 751, 746; Cur. 576, 583, 537).

757. κίαντες, 1 aor. act. part. v. καίω. — ἐν βραχεὶ χαλκῷ, in a small brazen urn: cf. *Æsch. Ag.* 426, "Ἄρης... φίλοισι πέμπει βραχὺ | ψῆγμα δυσδάκρυτον, ἀντήρορος σποδοῦ γεμίμων λέβητας εὐθέτου, Mars sends to the friends a little dust, a thing of bitter tears, filling the urns with light ashes instead of men (where βραχύ seems better than βαρύ: the contrast between the figurative βαρύ and the literal εὐθέτου would be too harsh): *Eur. Suppl.* 1130.

758. σῶμα δειλαίας σποδοῦ, body reduced to piteous dust. For syntax of σποδοῦ (G. 167, 4; C. 412; H. 572, b; Cur. 408, 3).

759. ἄνδρες Φωκίων; partitive genit.: cf. *Xen. Anab.* I. 8. 1, Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν.

761–764. ὡς μὲν ἐν λόγῳ ἀλγεινά, piteous in the telling as tale can be; cf. *O. C.* 15, πύργοι μὲν οἱ | πόλιω στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω, towers which protect a city, to judge from my vision, in the distance: *Ant.* 1161, ὦν ζηλωτῶς, ὡς ἐμοί, ποτε, once, as I think, a person to be envied. — σοί, dative of respect (G. 184, 5; C. 462; H. 609). — τοῖς, same construction as σοί. — ὦν, gen. by attraction with πάντων.

766–768. ὦ Ζεῦ...κακοῖς, O Zeus! what is this? whether shall I call it fortunate or terrible, but gainful? but 't is sad if by my own ills I save my life. Clytæmnestra had always regretted that she had failed to destroy Orestes (v. 297), and now recognizes his death as a gain; yet the mother cannot help feeling a pang at the first news of her son's fate. To regard the language of vv. 766–8 and 770–1 as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytæmnestra more vividly than anything in *Æschylus*.

770, 771. δεινόν: cf. *Æsch. P. V.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὀμιλία, ties of blood and friendship are indeed terrible: *Theb.* 1031, δεινὸν τὸ κοινὸν σπλάγχνον, terrible is the common womb (from which we are sprung): *Eur. Phæn.* 355. — οὐδὲ...προσγίγνεται, for not even does one who is wronged feel hatred towards those to whom she has given birth. — πάσχοντι, dat. after προσγίγνεται: the participle is masc. because this gender is used in an abstract case, though it refers to a woman (C. 490; H. 520 ff.): ὦν is attracted into the case of its antecedent, which belongs with μίσος, and ὦν τέκη is for ὦν ἂν τέκη.

775. τῆς ἐμῆς ψυχῆς γεγώς, *the offspring of my life, not the son of my heart*, a notion which scarcely belongs to ψυχῆ, except in the phrase ἐκ τῆς ψυχῆς, e. g. Xen. An. VII. 7. 43, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν. So Soph. Ant. 1066, τῶν σῶν ἐκ σπλάγγων εἰς, *one of those in whom thy heart's blood flows* (said to Kreon, of his son).

777. ἀπεξενούτο, *was estranged from me*; cf. Eur. Hipp. 1085, οὐχ ἔλξετ' αὐτόν, δμῶες; οὐκ ἀκούετε | πάλαι ξενούσθαι τόνδε προῦννέποντά με, *slaves, will you not drag him forth? do you not hear me long ago pronouncing him an alien?* i. e. that he is no longer son of mine. — καί μ', cf. v. 383, note.

779, 780. δειν', κ. τ. λ., *kept threatening fearful vengeance*. — ὥστ' οὔτε: we should have expected ὥστε μήτε. But ὥστε here introduces what is emphasized rather as an *independent fact* than as a *result*; and, though joined with the infin., is virtually equivalent to ὥστε with the indic. — ἐξ ἡμέρας, *interdiu*; cf. Od. XII. 286, ἐκ νυκτῶν δ' ἀνεμοὶ χαλεποὶ, δηλήματα νηῶν, | γίγνονται, *but in the night fierce gales arise destructive to the ships*. But ἐξ ἡμέρης ἐς ἡμέρην, Herod. IX. 8, = *ex die in diem*.

781-784. ὁ προστατῶν...θανομένην, *the imminent hour kept me ever in fear of death*: in strict accuracy, ὁ τοῦ προστατοῦντος χρόνου φόβος διήγέ με, κ. τ. λ. — ὁ προστατῶν χρόνος, *the time just in advance of the present, the instant future*: elsewhere προστατεῖν has always the sense of supervising or controlling. — διήγες, *kept me living*; cf. Dem. Cor. p. 255, διήγαγεν ὑμᾶς, *caused you to live*. — τῆσδ' ἐκείνου refer to Electra and Orestes. — μεζῶν βλάβη, *a worse plague*; cf. v. 301.

785-787. τοῦμόν...αἶμα, *always sucking out my sheer heart's blood*: ἀκρατον, cf. Æsch. Cho. 571, φόβου δ' Ἐρινὸς οὐχ ὑπεσπανισμένη | ἀκρατον αἶμα πίεται, τρίτην πόσω, *but the Furies, stinted not in slaughter, shall drink sheer blood, a third potation*. — νῦν...ἡμερεῦσομεν, *but in spite of all her threats we shall now, perhaps, pass our days in peace*.

788. οἶμοι τάλαινα: for the nom. with οἶμοι, cf. Phil. 414, οἶμοι τάλας: Trach. 982, οἶμοι ἐγὼ τλάμων, &c. But also, v. 674, οἶ' γὼ τάλαινα. — νῦν: this refers bitterly to Clytæmnestra's emphatic use of the word, vv. 783-6, νῦν δ', ἡμέρα γάρ, κ. τ. λ. νῦν δ' ἐκηλά που, &c. — νῦν...πάρα, *for now I must bewail*: πάρα for πάρεστι.

789, 790. ὅτε = ἐπειδή; cf. v. 38, note. — ἔθ' ὧδ' ἔχων...μητρός, *since even in death (lit. being thus) you are insulted by your mother*.

791, 792. οἴτοι σὺ, sc. καλῶς ἔχεις, i. e. *you are far from being what I could wish*. — Νέμεσι : a var. lect. is Νέμεσις, as in Eur. *Phæn.* 183, *ὡς Νέμεσι, κ. τ. λ.* On the other hand, Ar. *Ach.* 27, *ὦ πόλις, πόλις*. Properly speaking, νέμεσις represents the principle of just distribution (νέμειν), or, personified, the Power which resents glaring inequality between men's portions in life, and helps to restore equilibrium by reducing immoderate prosperity. In Greek poetry and prose Νέμεσις usually appears, not as the punisher of guilt, but simply as the jealous enemy of high good fortune : e. g. Eur. *Phæn.* 187, *ὡς Νέμεσι...σὺ τοι μεγαληγορίαν ὑπεράνορα κοιμίζεις, O jealous Deity, put to rest this more than mortal pride*. Thus the author of the speech in *Arist.* I. p. 781, after mentioning that he had been seven times indicted by Aristogeiton and as often acquitted, adds : *καὶ Ἀδράστειαν μὲν ἄνθρωπος ὧν ἔγωγε προσκυνῶ, and being a man I worship Adrasteia*. Hence arose a more general conception of Νέμεσις as the goddess of retribution generally, with the functions of Δίκη or of the Ἐρινύες. In this rarer sense νέμεσις is often joined with θεῶν : e. g. Soph. *Phil.* 517, *τὰν θεῶν νέμεσιν ἐκφυγῶν, escaping the vengeance of the gods* : Eur. *Or.* 1361. — *τοῦ θανόντος ἀρτίως, the lately dead, with a significant allusion to Agamemnon (τὸν πάλαι ἀλόντα, v. 126)*.

793. ἤκουσεν ὧν δεῖ, *Nemesis has heard those who should be heard*, Clytæmnestra replies, availing herself of the ambiguity of the preceding line ; in which τοῦ θανόντος is clearly meant to depend on Νέμεσι, but *might* depend on ἀκουε.

796. οὐχ ὅπως is for οὐ λέγω ὅπως, and may be concisely expressed by Lat. *nedum*, *our not that*. But with the *first* clause of a sentence, οὐχ ὅπως = *non solum non*.

797–799. πολλῶν, gen. after τυχεῖν (G. 171 ; C. 427 ; H. 574, c ; Cur. 419, c). — ἤκοις...παύσαις : so Wunder for the ἤκοις...ἐπαυσαις of the MSS. The correction is probably true ; but, as regards grammar, ἐπαυσαις would stand : for εἰ with aor. indic. may be followed by ἄν with optat., when a past occurrence is represented as the condition of something still present : *Od.* I. 236, *ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ, since, were he dead, I should not mourn so deeply for him, if he had fallen with his companions among the people of the Trojans* : Thuc. II. 60, *εἰ μοι καί, κ. τ. λ.* — εὐ κυρεῖ, is best : cf. v. 791, *κείνος δ' ὡς ἔχει, καλῶς ἔχει*.

800. καταξίως : so Brunck and Hermann, the latter quoting

Schæfer *au loc.*: "Nostrum satis tuetur similis locus in *O. C.* 911, ἐπει δέδρακας οὐτ' ἐμοῦ καταξίως | οὐθ' ὦν πέφυκας αὐτός, κ. τ. λ., since you have acted as is not worthy of me, or of those from whom you yourself are sprung, &c. Omnino amat Sophocles hæc adverbia: *O. T.* 135, ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ, for very worthily Apollo and worthily you." Erfurdt, from one MS., reads κατ' ἀξίαν | πράξειας: Monk and Bothe, believing that *ἀν* could not be omitted, κατὰξί' *ἀν*. Hermann points out that *ἀν* may be easily and naturally supplied from v. 799. As to καταξίως versus κατ' ἀξίαν, Schæfer's argument from Sophocles's alleged love for these adverbial forms is not worth much; but the MSS. seem to decide in favor of καταξίως. Still other editors, as Schneidewin, write it πράξεις *ἀν*.

803-807. τῶν φίλων; i. e. Orestes: so in v. 346, τῶν φίλων = τοῦ πατρός. — ὡς ἀλγούσα κώδυνωμένη, as pained at heart and mourning. — ἀλλ' ἐγγελώσα φρούδος, but she went her way exulting. It was not true that Clytæmnestra had felt no pang at the first news of her son's death: cf. v. 766, and note. But the feigned news of the messenger at her reception of his news had recalled her to a sense of all the advantages of which that news assured her. Her feeling of triumph was further quickened by the irritating laments of Electra; and she left the stage with an exultant air.

808. θανῶν, κ. τ. λ., how by thy death hast thou destroyed me, i. e. you are the slayer, rather than the dead: cf. Eur. *Hipp.* 839, ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο, for you have destroyed rather than perished; Soph. *Ant.* 870, θανῶν ἐτ' οὖσαν κατήραρ᾽ ἐμε, dying you have destroyed me even though I live.

809. ἀποσπάσας, κ. τ. λ., for you are gone, having torn from my heart the only hope, &c.: οἴχαι; the word is especially suitable with ἀποσπάσας, since οἴχεται φέρων, οἴχεται λαβῶν, &c., was said of decamping with booty. The Trag. often use οἴχομαι with a participle in reference to the dead who have deserted their friends on earth: e. g. Eur. *Alc.* 474, προθανούσα φωτὸς οἴχει, you are gone, having died for your husband: ἐπίδων is gen. of the whole.

812. μολεῖν, betake myself; cf. *Ai.* 404, ποῖ τις οὖν φύγη; | ποῖ μολῶν μένω, whither then can one flee? whither having come can I remain? *O. C.* 1747, αἰαῖ, ποῖ μύλωμεν ὦ Ζεῦ, alas! whither, O Zeus, shall we go? Eur. *Hec.* 1057, πᾶ βῶ, κ. τ. λ.: Virg. *Georg.* IV. 504, Quid faceret? quo se rapta bis conjuge ferret?

814, 815. ἤδη, *henceforth*: Monk wished to put the stop *after* ἤδη; but δέ με δουλεύειν as the beginning of a sentence would be too harsh. Others, ἡ δὴ δέ. — δουλεύειν: Electra might use the term literally: see vv. 189–192, 264, 5. — ἐμοί dat. after ἐχθίστοισιν (G. 185, 184, 2; C. 456; H. 595 c; Cur. 430, c).

817–819. ἀλλ'...εἴσειμι', *but verily I will no longer go in to dwell with them*. — εἴσειμι': Dindorf retains ξύνοικος ἔσσομι': Dawes emends by the obvious transposition, ἔσσομαι ξύνοικος: Hermann, pronouncing such a transposition improbable, reads σύνοικος εἴσειμι', which, whether right or not, is the best emendation that has been attempted. Erfurdt, ξύνοικος ἔσσομαι τῆδε γ', ἀλλὰ πρὸς πύλῃ. — ἀλλὰ...βίον, *but I will lay me down at this gate, and friendless wear out my life*: this interpretation seems to express Electra's listless despair more graphically than the interpretation followed by Schneidewin, who takes παρεῖσ' ἐμαυτήν to mean *having given over all care for myself, segura mei*.

823–870. *Chor.* Can Zeus, can the bright Sun view such wrongs, and send no vengeance? *El.* Woe is me. *Chor.* Speak no ill-omened words. *El.* Spare the cruelty of bidding me to hope where there is no hope. *Chor.* Yet the seer Amphiaraus was slain; and now his spirit reigns in peaceful majesty beneath the earth. *El.* Yes; for he was avenged; but for Agamemnon there can never be an avenger. *Chor.* I know your grief. *El.* Cease these consolations; can another son be born to my father's house? *Chor.* All men must die. *El.* But must all die as Orestes died, — amid the rush of chariots, — stamped to death under horses' feet, — far from those who should have rendered the last rites?

826. κρύπτουσιν, *hide*, i. e. abstain from revealing: cf. *Ai.* 674, δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε | στένοντα πόντον, *and the blasts of the fearful gales cease to trouble the groaning sea*: κρύπτειν is never intransitive, as has been asserted. The only passage, besides this, which is adduced, is *Eur. Phæn.* 1114 ff., where Hippomedon goes forth, ἔχων σημεῖον ἐν μέσῳ σάκει, | στικτοῖς πανόπτῃν δμμασιν δεδορκότα, | τὰ μὲν σὺν ἀστρων ἐπιτολαῖσιν δμματα | βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα, *having an emblem in the centre of his shield, Argus gazing with his spotted eyes, some eyes opening with the rising of the stars and others closing at their setting*. In this passage, κρύπτοντα is not accus. neut. plur. agreeing with δμματα, but accus. sing. masc. agreeing with πανόπτῃν, and governing δμματα. But it should be added

that some editors (see Valck and Dindorf) regard these lines as spurious.

830. **μηδὲν μέγ' αὖσης**, *do not wail too loudly*, i. e. do not complain too indignantly against the ordinances of the gods; cf. Plat. *Phaed.* p. 95 B, *μη μέγα λέγε, μή τις ἡμῖν βασκανία περιτρέψη τὸν λόγον, say nothing presumptuous, lest some malign influence render our discussion futile.*

831. **ἀπολεῖς**, *you will kill*, Lat. *enecabis*. Electra takes the **μηδὲν μέγ' αὖσης** of the chorus as if they had meant, Do not say **φεῦ**, as if for the *dead*, — do not hastily assume that Orestes is indeed dead. You insult my grief, she replies, by suggesting a hope of him who is *undoubtedly* dead; **τῶν φανερώς οἰχομένων**.

834, 837. **τῶν** is obj. gen., *for those, &c.* — **ὑποίσεις**, *shall suggest*: Schol. *ὑποβαλεῖς καὶ ὑποθήσεις*. — **κατ' ἐμοῦ**: Elmsley wished to read *κατὰ μου τακομένας*, i. e. *κατατακομένας μου*; but, as Hermann says, *ἐπεμβάσει* would require a *dative*, if *κατὰ* is not to govern the genitive, but is merely separated from *τακομένας* by tmesis. — **ἐπεβάσα**, *you will trample on*, fut. mid. v. *ἐπεβαίνω*.

837. **οἶδα γάρ, κ. τ. λ.**: the Chorus understand Electra's **τῶν φανερώς οἰχομένων εἰς Ἄϊδαν** with reference to Agamemnon rather than to Orestes. You torture me, Electra says, by suggesting hopes in connection with one who is assuredly lost to me. But, the Chorus answer, we know that *Amphiaraus* was avenged. Throughout these opening lines (823–840) Electra and her comforters are at cross-purposes. *They* are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged; *she* understands them as intending to throw doubt on the fact of her brother's death. — **Ἀμφιάρων**: this mythical hero was a son of Oicles and one of the early rulers of Argos. He was one of the hunters of the Calydonian boar, and took part in the Argonautic expedition. He was also renowned as a seer, and was said to have derived this power from Apollo. When he married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribed by Polynices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaraus was hard pressed, and at length turned to flight by a Theban hero; but as pursuer and pursued drew near to the banks of the river Ismenius, the earth opened and swal-

lowed up the Argive king (*κρυφθέντα*). The Chorus introduce this case of Amphiarus here because his son Alcmaeon avenged his death (v. 846), as Electra had prayed that Orestes might avenge Agamemnon's. — χρυσοδέτοις ἔρκεσι... γυναικῶν, *by reason of a woman's golden snares*: χρυσόδ. ἔρκος, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronæa at Delphi (Apollod. *Biblioth.*). In ἔρκεσι there is the further idea of toils, snares: cf. Æsch. *Ag.* 1593, τῆς Δίκης ἐν ἔρκεσι, *in the snares of Justice*.

838. γυναικῶν: this is probably the plural for the singular, though the plural might be understood literally as meaning *such as women wear*.

841–843. πάμπνχος, *in plenitude of force*; in all the fulness and vigor of his powers. See v. 244, note. Dead kings were believed to be kings of the dead: see *Od.* XI. 484, πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν | Ἀργεῖοι· νῦν αὖτε μέγα κρατείεις νεκύεσσιν, *for hitherto we Argives honored you equal to the gods; now, moreover, you have great power among the dead*: Æsch. *Cho.* 348 (of Agamemnon), κατὰ χθονὸς ἐμπρέπων | σεμνότημος ἀνάκτωρ... βασιλεὺς γὰρ ἦν, ὄφρ' ἔζη, *a prince distinguished beneath the earth, revered with awe... for he was always a king on earth*. — ὀλοά γάρ, κ. τ. λ., *for the murderess — Was slain*. *Ag.* Yes, yes (she died); *for there arose a champion for the mourner*: ὀλοά is nom. fem. sing.; the corresponding line in the strophe is v. 830, φεῦ, μηδὲν μέγ' αὔσης.

846. μελέτωρ: Alcmaeon, son of Amphiarus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes, — an injunction to take vengeance on Eriphyle. Alcmaeon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (*Pind. P.* VIII. 80).

847. τὸν ἐν πένθει: the dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. Æsch. *Cho.* 36, μέμφεσθαι τοὺς γὰρ νέρθεν περιθύμως, | τοῖς κτανούσι τ' ἐγκοτεῖν, *that those beneath the earth fiercely censure and are angry with the murderers*.

849. *δειλαία δαλαίων*, *unhappy thou art, and hapless are thy fortunes*. For the syntax of the gen. (G. 171; C. 426; H. 574, c; Cur. 419). Schneidewin strangely renders, *miseram miserarum es, i. e. miserissima*. But the epithet of the sufferer is often repeated as the epithet of his sufferings: e. g. Eur. *Ion*, 900, *ἴνα με λέχσει μελέαν μελέοις | ἐξεύξω τὰν δύστανον*, *where wretchedly unhappy (lit. miserable in my miseries) thou didst wed me the ill-starred one*. For *δειλαιος* applied to things instead of persons, cf. Soph. *Trach.* 1022, *δειλαία νόσος*, *wretched disease*: O. C. 514, *τῆς δειλαίας ἀπόρου φανείσας ἀλγηδόνος*, (of) *the wretched sorrow that has appeared from which there is no escape*.

850-852. *ἴστωρ* is feminine. — *πανσύρτῳ* (lit. *swept together from all sides*): the notion is that of a *confused torrent*, and the clause may be translated, *in my life of troubles dread and dark, surging blindly through all the months*. — *ἀχέων*: the MSS. and Suidas s. v. *ἴστωρ*, have *πανσύρτῳ παμμήνῳ πολλῶν | δευῶν στῆνῶν τ' ἀχέων*, *in a surging together through all the months of many troubles dread and dark*. Hermann retained *πολλῶν*, and substituted *αἰῶνι* for *ἀχέων*. Dindorf ejects *πολλῶν*, remarking with truth that it seems tame after *πανσύρτῳ παμμήνῳ*. He observes that *αἰῶν*, which in the MSS. is sometimes spelt *έων*, may have dropped out of the text because the copyists suspected the repetition of the three letters in *ἀχεωωνειν*. Since *αἰῶνι* is the most necessary word in the sentence, its disappearance from the MSS., which retain *ἀχέων*, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of *αἰῶνι*, supplies a strong argument for the genuineness of *ἀχέων*.

853. *ἀθρήνεις = ἀ ἐθρήνεις*, imp. v. *θρηνέω*.

859. *εὐπατρῖδων τ'*: Hermann, Brunck, &c., *εὐπατριδῶν τ'*, depending directly on *ἀρωγαί*. Schneidewin, *εὐπατριδῶν* (omitting *τε*) — *κοινοτόκων εὐπατριδῶν* thus becoming a genitive in dependence on *ἐλπιδῶν*. Neither of these readings appears so probable as Dindorf's *εὐπατρῖδων τ'*, agreeing with *ἐλπιδῶν*. Plumptre translates it, —

“Where not one helper comes
From all the hopes of common fatherland
And stock of noble sire.”

861-863. *ἦ καὶ...ἐγκύρσαι*, *and surely (was it fated — sc. ἔφθ of which ἐγκύρσαι is the subject — to all) in the racing of fleet horses, thus, as for him ill-fated, to be entangled in the severed reins?* Thuc. (III. 15) uses *δλκοί* of machines for the transport of ships by land.

864. **ἀσκόπος** (lit. not to be looked for), hence *inconceivable, passing thought*; like **ἀφραστός**, *passing words*.

866. **ἀπὲρ ἐμῶν χερῶν**; cf. Virg. *Æn.* IX. 486, *nec te tua funera mater Produxi pressive oculos aut volnera lavi*.

871–1057. **Enter CHRYSOTHEMIS.** *Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave. *El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is one hope still. *Chrys.* Is it anything in which I can help? *El.* Listen to me: our position leaves us but one chance,— you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name. *Chrys.* It is mere madness; success is impossible; failure would make our case still worse. Be advised; I will consider your words unsaid; learn to submit where resistance is idle. *El.* I expected you to reject my overtures; they shall not be renewed. *Chrys.* You must take your own course; hereafter you may perhaps do more justice to the worth of my advice.

871. **ὕψ' ἠδονῆς, κ. τ. λ.**, *by joy, dear sister, I am sped*: **τοῖ** = *you must know*, can scarcely be translated except by a slight emphasis on the equivalent of **ὕψ' ἠδονῆς**. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Brunck's **σοι**, which Hermann admires. — **διώκομαι**: cf. *Od.* XIII. 161, *σχεδὸν ἤλυθε ποντοπόρος νηὺς | ῥίμψα διωκομένη, the sea-traversing ship came near, swiftly sped on*.

872. **τὸ κόσμιον**: Chrysothemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for **τὸ κόσμιον**, *conventional decorum*, and Electra's disregard of appearances for the sake of **τὸ καλὸν**, an ideal of duty. — **μολεῖν** = **ὥστε μολεῖν**.

876. **οἷς... ἰδεῖν**, *for which it is impossible to find a remedy*. — **ἔνεστ'**: one MS. has **οὐκ ἔνεστ' ἔτι**: Schneidewin suggests that **οὐκ ἔτ' ἔστ' ἰδεῖν** may be the reading. But **οὐκ ἔνεστι**, *it is impossible*, seems more forcible here than **οὐκ ἔτ' ἔστι**, and **ἰδεῖν** corresponds suitably to **εὔροις**.

877, 878. **πάρεστ'... ἐμέ**, *Orestes is with us, believe this hearing it from me, — with us in bodily presence, as real as mine before your eyes*: with **ἐναργῶς**, sc. **πάρεστι**. This word is especially used of that which is

palpably presented to the senses, as opposed to a shadowy, indistinct vision: cf. *Il.* XX. 131, *χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς*, *the gods are terrible when they appear in bodily shape: Od.* IV. 841, *ὡς οἱ ἐναργεῖς ὄνειρον ἐπέσσυτο*, *since a vivid dream visited him.*

881. **ἄλλά**: the clause **μὰ τὴν π. ἐστ.**, on account of the peculiar stress laid upon it as forming the sanction of the denial, is allowed to precede **ἄλλά**; and on the same principle, when a person's attention has to be called, **ἄλλά** may follow the vocative: e. g. *Pind. O.* VI. 22, *ὦ Φίντις, ἀλλὰ ζεῦξον*, κ. τ. λ.

882. **ἄλλ' ἐκείνον**, κ. τ. λ., sc. **λέγω**, but *I speak of him as near us both*; **νῶν** is used because she refers to *thy evils and mine* (v. 880). Cf. v. 467, *οὐκ ἔχει λόγον... ἐρίζειω... ἀλλ' ἐπισπεύδειω.*

884-888. **ὦδε πιστεύεις ἄγαν**; *are you so very credulous?* — **ἐξ ἑμοῦ**, κ. τ. λ., *on my own authority and none other.* — **πίστιν**, *warranty*; cf. the phrases *πίστεις ποιῆσθαι πρὸς τινα*, *πίστεις δοῦναι.* — **ἐς τί... θάλαπαι**, *looking on what art thou fevered*: **μοί** is ethical dat. — **ἀνηκέστῳ πυρὶ**, *this baneful glow*, i. e. *this deplorably rash hope*, which must end in bitter disappointment: **ἀνήκεστος** is frequently used in the general sense of *disastrous*, and especially with reference to states of mind which must lead to unhappy consequences: e. g. *χόλος* (*Hom.*): *πονηρία*, *ῥαθυμία* (*Xen.*): *χαρά* (of Ajax's frenzy, *Ai.* 52). Schneidewin reads, *ἀνηφαίστῳ πυρὶ*, *a fire not of Hephaestus*, i. e. *not literal*, but metaphorical, — a fire of the soul. But the explanatory epithet would have been cumbrous. Limiting adjectives, in the Greek Tragedians, always exclude a real ambiguity: e. g. *Eur. Or.* 621, *ὕφηψε δῶμ' ἀνηφαίστῳ πυρὶ*, *she kindled the house with a fire not of Hephaestus* (i. e. with the flame of passion), where *ἀνηφαίστῳ* guards against a downright misapprehension. Cf. *Æsch. P. V.* 899, *ἀπυρος ἀρδῖς*, *a goud forged on no anvil* (i. e. the gadfly's sting): *ib.* 1043, *πτηνὸς κύων*, *a winged hound* (an eagle).

890, 891. **τὸ λοιπὸν**, *henceforth.* — **σὺ δ' οὔν**, *then do speak*; cf. *Ai.* 961, *οἱ δ' οὔν γελώντων*, *then let them mock*: *Ar. Ach.* 185, *οἱ δ' οὔν βοῶντων*, *then let them howl.* — **τῷ λόγῳ**, dat. depending on **εἰ τι ἦδε** implied in **εἰ σοὶ τις ἦδονῆ (έσσι)** (*G.* 184, 2; *C.* 456; *H.* 595, b; *Cur.* 439, *Obs.*; *Madv.* 44, a).

892, 893. **κατειδόμενῃ**: a rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A.* 274; cf. v. 1059. — **ἀρχαίων**, *ancestral*: at Athens, right of burial in the family tombs (*πατρῴα*

μνήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, ἔθαψε τούτους, κ. τ. λ.

894. κολώνης ἐξ ἄκρας: join νεορρότους ἐξ ἄκρας κολώνης, which had newly flowed from the top of the mound (on which they were first poured).

895, 896. πηγὰς γάλακτος; cf. Eur. *Or.* 115, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἄφες γάλακτος οἰνωπὸν τ' ἀχνην, and going to the tomb of Clytemnestra leave this mixture of milk and honey and the froth of wine. The μελίκρατον, or mixture of honey and milk, is called πέλανος, Æsch. *Cho.* 84, χέουσα τόνδε πέλανον ἐν τύμβῳ πατρὸς, pouring on my father's tomb this mixture offered to the gods. — καὶ ... πατρός, and my father's grave crowned with wreaths of all the flowers we have: γάλακτος and ἀνθέων are gen. of material. — θήκη: the θήκη is only another name for κολώνη or τύμβος, the mound which holds the dead; cf. Æsch. *Ag.* 440, There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy. The flowers were put in garlands round the base of the mound.

898. μὴ ἐγγρίμπτη... βροτῶν, lest any one be stealing close upon me: μὴ ἐγγρίμπται, to see whether some one is not close upon me: the subjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phen.* 92.

899. ἐν γαλήνῃ, in repose. Sc. ὄντα: this omission of the participle is peculiarly bold.

901. πυρᾶς: interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. The τύμβος is called πυρά, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. I. 100, sequimur: ad sepulcrum venimus: in ignem imposita est. But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave. — νεώρη, κ. τ. λ., a lock of hair freshly cut.

902, 903. ἐμπαίει, κ. τ. λ., there rushes upon my soul a familiar image (and the belief) that this which I see, &c.: ἐμπαίω is not found elsewhere in classical Greek; but Æsch. uses ἐμπαίος, πρόσπαίος in the sense of sudden, violent. — ψυχῇ is expegetical of μοι, on me, that is, my soul: see vv. 99, 147. — σύνηθε, i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was

carried away to Phocis. — **ἄμμα**, *image*, — the beloved *form* of Orestes, which haunted the thoughts of his sister.

904. **ὄρᾶν**, infinitive expegetical of **ἄμμα**, *there rushes upon me* (= **δοκῶ ὄρᾶν**) *a familiar image*, — *that is, the belief that I see, &c.*

905. **βαστάσασα** : Suidas, s. v. — **βαστάσαι** δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι, *the word βαστάσαι signifies among the Attics to touch, or hold*. Cf. Eur. *Alc.* 917, **φιλίας ἀλόχου χέρα βαστάζων**, *holding the hand of a dear wife*; *Cycl.* 378, **δισσοῦς ἀθρήσας κάπιβαστάσας χεροῖν**, *having looked at two and weighed them in his hands* (Polyphemus weighing in his hand the companions of Odysseus). — **δυσφημῶ μὲν οὐδ**, *I utter no ill-omened word*: **οὐδ δυσφημῶ** ought to mean something more than **εὐφημῶ**, *I do not break silence*. On the other hand, Chrysothemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a relic of her brother, the unconscious **δυσφημία** into which Electra falls at v. 1126. But **οὐδ δυσφημῶ** may mean that she avoided any exclamation of a mournful or reproachful character, that she abstained from greeting in such phrase as **ὡ Ὀρέστα** this token of the brother who had so severely tried the sisters' hopes and patience.

907. **καὶ νῦν θ' ὁμοίως καὶ τότε**, *and now equally as then*; cf. v. 676, note.

911, 912. **ἦ γε μηδέ** : **ἦ οὐκ ἔξοστι** would have stated the bare fact. **ἦ μὴ ἔξοστι** states the fact as a *condition* of the problem in hand. *You cannot have taken these offerings to the grave. How could you? One who is not allowed, &c.* *Cui ne ad deos quidem liceat* (not licet) *egredi*. — **πρὸς θεοῦς...τῆσδ' ἀποστήναι στέγης**, *to leave this roof to visit the gods*, i. e. to worship in the neighboring Heræum (v. 8): **πρὸς θεοῦς** means to visit the gods, regarded as dwelling and present in their temples. Cf. *Æsch. P. V.* 537, **θεοῦς ὄσαις θοῖναις ποτισσομένα**, *reverencing the gods at their holy feasts*.

912. **ἀκλαύστη = μὴ κλαιούση**. — **στέγης** : it appears from vv. 516–518, that Clytæmnestra had forbidden Electra to leave, not only the *house*, but even her own room.

913, 914. **ἀλλ'...φιλεῖ**, *but surely neither is the heart of my mother wont, &c.* — **τοιαῦτα** : the flowers (v. 896) and the lock of hair could not be the offerings of an **ἐχθρᾶς χειρός** (v. 433). Clytæmnestra might indeed have poured the *libations* as a propitiatory offering; though such libations from one hostile to the dead (**δυσμενεῖς χοαί**,

v. 440) have already been denounced by Electra as impious (v. 432). — **ἐλάνθαν' ἄν** : some write **ἐλάνθανεν** without **ἄν**. But the simple imperfect could stand for the imperfect with **ἄν** only in two cases : (1) in the *apodosis* of a conditional sentence, where there is a *protasis* precluding ambiguity ; (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed. Here, in the absence of a conditional *protasis*, **ἐλάνθανε** without **ἄν** could only be a statement of actual fact. We must therefore read **ἐλάνθαν' ἄν**.

915. **τάπιτίμβια** : Dindorf's conjecture for **τάπιτίμια**, which could not mean *gifts in honor of the dead*, τὰ ἐπὶ τιμῇ τινὸς γιγνόμενα, as Suidas attempts to explain it. The invariable meaning of **ἐπιτίμιον**, both in prose and verse, is *a penalty*. This sense is clear in *Æsch. Theb.* 1024, ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτιμῶς τοῦπιτίμιον λαβεῖν, *it seems best that he, buried dishonorably by birds, should receive his penalty* ; where Schneidewin understands it ironically, *his last honor*. Cf. v. 1382, **τάπιτίμια τῆς δυσσεβείας**.

916. **θάροσυνε** here = **θαροσύνου**. Verbs in *-νω* are usually transitive : e. g. *αισχύνω*, *βαρύνω*, *ἠδύνω*, *καλλύνω*, *μηκύνω* ; but *Æsch.* has *ταχύνειν*, *to make haste*, *Cho.* 660 ; and *κρατύνειν* = *κρατεῖν*, *P.* V. 156. There are a few instances of verbs in *-αινω* used intransitively : e. g. *χαλεπαίνω*, *δυσχεραίνω*, and in *Trach.* 552, *ὀργαίνειν*.

916-919. **τοῖς αὐτοῖσι παραστατεῖ**, "*dog the same man's steps.*" PLUMPTRE. — **νῶν...καλῶν**, *hitherto ours has been malevolent ; but perhaps the present day shall be the confirmation of many blessings.*

920. **τῆς ἀνοίας**, genitive of cause (G. 173 ; C. 429 ; H. 566 ; Cur. 427 ; *Madv.* 61 b 2) : **ἀνοια**, the sanguine credulity which could mistake a relic of the dead for a token of the living.

922. **οὐκ οἶσθ' ὅποι**, *you know not whither or into what fancies you are wandering*. For the syntax of the genitives (G. 168, N. 3 ; C. 420 ; H. 589 ; Cur. 415). **οὐκ οἶσθ' ὅπου γῆς εἰ** may have been a proverbial phrase : cf. *O. T.* 1309 (*Edipus*, in his first transport of grief and horror), *ποῖ γὰς φέρομαι τλάμων ; where on earth am I, wretched, borne ?* *Ar. Av.* 9, *ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' εἶ*, *but I do not yet know where in the world we are.*

924, 925. **τάκείνου...ἔρρει**, *and your deliverance at his hands is over*. For the syntax of the gen. (G. 176 ; C. 434 ; H. 566) : **σοι** is dative for the genitive : **ἔρρει** = **οἴχεται**. — **μηδέν**, *no more*.

926-929. τοῦ, interrogative, *from what one* (G. 171, N. 1, 176; C. 432, b; H. 576, a; Cur. 420, Obs.). — μητρὶ belongs to both adjectives.

930. τοῦ (G. 176; C. 434; H. 572, d; 582)

932. μάλιστα, with οἶμαι, signifies *I incline to think, I think that most probably*; cf. *Phil.* 617 (Odysseus promised to bring Philoctetes), οἴοιτο μὲν μάλισθ' ἐκούσιον λαβῶν · | εἰ μὴ θέλοι δ', ἄκοντα, *probably, he thought, his willing prisoner; but if not, &c.* The subject of προσθεῖναι is τινά.

935, 936. ἄρα, *it seems*, i. e. as the event proves; cf. v. 1185, ὡς οὐκ ἄρ' ἦδη τῶν ἐμῶν οὐδὲν κακῶν: *Trach.* 1172, τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ, *but this was nothing else, it seems, except that I should die.* — ἔν' ἦμεν ἄτης, *our depth of woe* (lit. *where in woe we were*). For syntax of the gen. (G. 168, N. 3; C. 420; H. 589; Cur. 415).

937, 938. τὰ...κακά, *I find the evils existing hitherto, and other woes beside.* — σοι is ethical dative.

939. πημονῆς, *you will relieve the weight of our new sorrow*, i. e. you will replace the champion whose death has been announced to us.

942. ὧν ἐγὼ φερέγγυος, *for which I am competent*; cf. *Æsch. Eum.* 87, σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν, *power is your warrant for well-doing.*

943. τλήναι...ἄν, *to dare to do whatever*: τλήναι depends on κελεύεις above, and δρώσαν is translated like an infinitive (G. 279; C. 677; H. 800; Cur. 593). It is stronger than δρᾶν, as implying that a sustained effort was required.

948. καὶ σύ που, *and you I think*; cf. v. 55, note.

950. λελείμμεθον: Elmsley read λελείμμεθα, — pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann: "Conjectura hæc est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis." In *Il.* XXIII. 485, δεῦρό νυν ἢ τρίποδος περιδώμεθον ἢ λέβητος, Elmsley proposed περιδώμεσθ'; but Homer would probably have written either περιδώμεθον or περιδώμεθα *Γῆ*. In *Eur. I. T.* 777, ποῦ ποτ' ὄνθ' ἠὲρῆμεθα is now read; but ὄρμώμεθον is generally retained in *Soph. Phil.* 1079, where, as here, one MS. gives the plural.

953. πράκτορα: cf. *Æsch. Eum.* 309, πράκτορες αἵματος | αὐτῷ τελέως ἐφάνημεν, *we appeared clearly to him as avengers of blood.* At

Athens the **πράκτορες** were the collectors of fines and penalties imposed by magistrates and courts of justice. The leader of the dicastery sent the debtor's name to the collectors, by whom it was entered in the register at the Acropolis. The collectors applied for payment, and if they received the sum, handed it over to the receivers. But no steps were taken to enforce payment until the expiration of the ninth prytany from the registration of the fine; after which it was doubled, and the debtor became liable to seizure of effects.

954. **ἐς σέ δῆ**, *to you next*. In an apodosis after **ὅτε** or **ἐπειδή**, **δῆ** is sometimes equivalent to **ἤδη**; e. g. *Ant.* 173, **δὲ οὖν... ὠλοντο** — **ἐγὼ κράτη δῆ πάντα καὶ θρόνους ἔχω**, *since then they perished, now I hold all the power and throne*: *Plat. Phædo*, p. 60 C, **ἤκειν δῆ**, κ. τ. λ. This view appears preferable to understanding **δῆ** as merely strengthening **σέ**, like **σέ δῆ**.

955, 956. **τὸν αὐτόχαρα**, *the perpetrator*. — **ἐν τῇδ' ἀδελφῇ**, *with your sister*; cf. v. 272, note. — **κατοκνήσεις**: most of the MSS. have **κατοκνήσης**; but **κατοκνήσεις** is probably right, since **ἐς σέ βλέπω** implies an exhortation, and hence **ὅπως** with the verb forms an object clause (G. 217, N. 4). For a full discussion of this and similar cases under Dawes's rule, see Professor Goodwin's paper in the "Transactions of the American Philological Association" for 1869-70, pp. 46-55.

957. **Αἴγισθον**: Electra does not speak of destroying Clytæmnestra; and the poetical plural **ἐχθροῖς** in v. 970 does not prove that it was even part of her design. The general scheme of the play required that Ægisthus should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of Ægisthus is the climax; the destruction of Clytæmnestra is little more than a **πάρεργον**. — **σε... κρύπτειν**: cf. *Æsch. P. V.* 643, **μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν**, *do not conceal from me this which I am about to suffer*. For the two accusatives with **κρύπτειν** (G. 164; C. 480, c; H. 553; Cur. 402).

958-960. **ποῖ... ὀρθήν**, *to what quarter, to what hope that is real, can you look and remain indifferent?* **ποῖ** is by some editors, following the Schol. made = **εἰς τίνα χρόνον**, Lat. quousque; but the only instance which seems to occur of the word in this sense is Ar. *Lys.* 526, **ποῖ γὰρ καὶ χρῆν ἀναμεῖναι**. Besides, the emphatic repetition, **ποῖ... ἐς τίνα ἀπίδων**, appears better suited to the energy of the

appeal. — ἡ πάρεστι, κ. τ. λ., *who have already to mourn the possession ... of which you are deprived*: κτήσιν depends on στένεν. The Greeks seem to have said ἀποστερείσθαι τιος or τι, but only στερείσθαι τιος. Schneidewin joins κτήσιν ἐστερημένη, quoting Eur. *Tro.* 375, οὐ γῆς δρι' ἀποστερούμενοι, κ. τ. λ.; but usage seems to show that the simple verb was always construed with a genitive.

961, 962. ἀλγεῖν, κ. τ. λ., *and must grieve that you are coming to this advanced time of your life*: ὁ χρόνος, *your allotted term of years*; cf. *Ant.* 461, ... εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω, *and if I shall die before my allotted time I count it gain*. For other meanings of χρόνος with the article, cf. vv. 1464, 1486. — γηράσκουσιν is accus. before the infinitive ἀλγεῖν, whereas ἐστερημένη takes the case of ἡ before πάρεστι.

963–966. τῶνδε, sc. ὑμενάων. — πημονὴν αὐτῷ σαφῆ, *certain misery for him*; the noun is in appos. to γένος βλαστῆν ἔασαι.

968. εὐσίβειαν...οἶσαι. Schol. οἶσαι δόξαν εὐσεβείας, *you will gain reputation for piety*. Cf. *Ant.* 924, τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην, *being pious I have obtained the reward of impiety*: Eur. *I. T.* 674, καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι, *I shall incur the charge of cowardice and baseness*.

970, 971. ἔπειτα...λοιπόν, *then, as you were born, you will henceforth be called free*: καλεῖ is Attic fut. mid., pass. sense, for the more usual κεκλήσει. Cf. *Trach.* 551, φοβοῦμαι μὴ πόσις μὲν Ἑρακλῆς | ἐμὸς καλεῖται (future), *I fear lest Hercules be called my husband*. So τιμήσομαι, ἀδικήσομαι, ὠφελήσομαι, *passim*.

972, 973. τὰ χρηστά, *an honest stock*; cf. *Phil.* 448, καὶ πῶς τὰ μὲν πανούργα καὶ παλιτριβῆ | χαιροῦσ' ἀναστρέφοντες ἐξ Αἴδου, τὰ δὲ | δίκαια καὶ τὰ χρηστ' ἀποστέλλουσ' αἰεὶ, *and somehow the base and knavish they are fond of saving from Hades: but the just and honest they banish*; Eur. *Tro.* 411, ἀτὰρ τὰ σεμνὰ. — λόγων εὐκλείαν ὄσην, *what exalted praise* (lit. *good fame of words*).

975. ἀστῶν ἢ ξένων is the regular antithesis; cf. *Pind. P.* IV. 78, ξένος ὢν εἴτ' ἀστός, *whether he is a stranger or a citizen*: *Soph. O. C.* 13, μανθάνειν γὰρ ἡκομεν | ξένοι πρὸς ἀστῶν, *for we have come strangers to learn of citizens*. But the term ἀστοί, *the people*, is sometimes opposed to οἱ ἀγαθοί, *the nobles*.

976. δεξιώσεται, *greet*; cf. *Æsch. Ag.* 825, θεοῖσι πρῶτα δεξιώσομαι, *I will first greet the gods*

977. τῶδε: the dual forms are used throughout this address with peculiar emphasis and effect, as signifying that these two sisters — standing alone and isolated from all help — were inseparably bound to each other by their common destiny, and by the duty which they must jointly discharge.

979. εὖ βεβηκόσιν, *who were in great prosperity*; cf. Herod. VII. 194, παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶων εὖ βεβηκυῖαν, *having received from his father the sovereignty of Cos in a prosperous condition*.

980. ψυχῆς ἀφειδήσαντε, *lavish (lit. unsparing) of life*. For the syntax of the gen. (G. 174; C. 405, b; H. 580; Cur. 419, e). The participle is masc. instead of the fem. ἀφειδησάσα; cf. II. VIII. 455, οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ, κ. τ. λ., *nor should ye (Athene and Hera) stricken by thunder, upon your chariots, &c.* — προύστητην φόνου, *were the ministers of death: administrarunt eodem*. Cf. Eur. Andr. 221, ταύτης ἀλλὰ προύστημεν καλῶς (i. e. προύστημεν τῆς νόσου), *but I managed the infirmity well, i. e. I repressed the weakness*.

982–985. ἐν ὄ' ἑορταῖς ἐν τε πανδήμῳ πόλει, *but at our feasts and at the great assemblies of the city*: the first refers to festivals in honor of some deity, and the second to the popular gatherings of the people. — τοιαῦτα and νῶ are both acc. after ἔξερεῖ. — ζώσων θανούσων θ', *living and dead*; they agree with νῶν understood, which is gen. after ἐκλιπεῖν.

986. συμπόνει: by συμπόνει and σύγκαμνε Electra reminds Chrysothemis that the departed are their allies and helpers; just as at v. 454 she endeavors to quicken and elevate the faith of her less spiritual sister by bidding her pray for the aid of the dead.

989. ζῆν αἰσχροῦν, κ. τ. λ., *to live basely is base for those of noble birth*. Electra's interpretation of τὸ κόσμιον is larger than her sister's: see v. 872.

990–992. The tone of this cautious remark is unfavorable to Electra's project, and Chrysothemis is encouraged again to appeal to the Chorus; precisely as she was encouraged by a former platitude to address them on a similar occasion, v. 371.

993. ἐσώζετ' ἄν, *she would have remembered caution*.

995. ἐμβλέψασα, κ. τ. λ., *intent upon what hopes dost thou equip thyself with such boldness and summon me, &c.*: ὄπλιζει takes an acc. as a verb of clothing.

999, 1000. δαίμων... ἔρχεται, *their deity is propitious every day, while*

ours falls off and comes to naught. — ἀπόρρητ: cf. Virg. *Æn.* II. 169, *Ex illo fluere et retro sublapsa referri Spes Danaum.* — κάπτι μηδέν, usually with the article, εἰς τὸ μηδέν.

1002, 1003. ἀτης (G. 180, N. 1; C. 436, Rule C; H. 584, b; Cur. 414, 5, Obs.). — δρα, beware.

1005. λύει, *it does not expedite or benefit us:* this use of λύει must not be confused with the ordinary phrase, λύει τέλη ἡμῶν (repeal taxes for us). Brunck, though reading ἡμᾶς, says λύει, — subaudito τέλη, — λωσιτελεῖ (profit). But λύει in the sense of λωσιτελεῖ would require the dative ἡμῶν, which Elmsley, indeed (Eur. *Med.* 553), wished to adopt.

1006. βᾶξιν καλὴν λαβόντε, *winning fair fame.* — δυσκλεῶς θανεῖν = τὸ δυσκλ. θανεῖν, subject to λύει.

1007, 1008. οὐ γὰρ... λαβεῖν (I say δυσκλεῶς, *an ignominious death*), *for mere death is not the worst of horrors; but* (the worst horror is) *when one that craves to die cannot obtain even that boon.* What does it profit us to win a fair name, if we are to perish miserably? And remember that there are slow torments — cruel, lingering deaths — compared with which instant death would be a mercy. Cf. *Ant.* 308, οὐχ ὕμιν Αἴδης μόνος ἀρκέσει, πρὶν ἂν | ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ἕβρω, *not Hades alone shall suffice for you, before that suspended alive you shall make clear this insult.* Schneidewin brackets these two verses as spurious. The preference of death to slavery is foreign, he thinks, to the character of the timid Chrysothemis. But she says only that death is preferable to torture, — a very different sentiment.

1011 - 1013. κατὰσχες ὀργήν, *restrain your anger.* — ἀρρητα κά- τελη, *unspoken and null,* — ἀτελή, unproductive of (bad) consequences, such as the mere repetition of Electra's words might entail. — αὐτῇ ... εἰκαθεῖν, *but do you at least have the sense to yield seasonably to your superiors, for you are powerless:* ἀλλά is the appealing ἀλλά; cf. v. 337, note. The infin. after νοῦν ἔσχον is usually preceded by ὥστε; here omitted.

1015, 1016. πείθου, *be persuaded,* allow these arguments to have weight with you; but πιθοῦ, *obey* (a command to do some particular thing forthwith). This distinction, pointed out by Hermann, appears true. He quotes *O. C.* 520 as another place where πείθου is appropriate. Cf. v. 1207 of this play. Brunck and Elmsley, followed by Blomfield (*Æsch. P. V.* 282), adopted the theory that πιθοῦ was better Attic than πείθου. "Est hic unus," Hermann remarks,

“ex ridiculis illis Atticismis quales plurimos hæc ætas procedit.” — *προνοίας* and *νοῦ σοφοῦ* are gen. after the comparative *ἄμεινον*, on which also *λαβεῖν* depends.

1018. ἤδη, second pluperfect *ν. οἶδα*. — *ἀπηγγελλόμεν*, *my overtures* = *ἡ ἀπηγγελλόμεν* : *ἐπαγγελλεσθαι τινί τι*, — to place something at a person's disposal, — always of *spontaneous* promises, while *ὑποσχεῖσθαι* is used of pledges given under a compact. Cf. Herod. VI. 35, *ἐπηγγελλο... ξείνια* *he* (Miltiades) *proffered the rights of hospitality*.

1020, 1021. οὐ γὰρ δὴ, κ. τ. λ., *for we, at least, will not leave it unperformed* (lit. *empty*). — εἴθ' ἄφελος, κ. τ. λ. : referring to Electra's words, *ἀλλ' αὐτόχειρὶ μοι μόνῃ τε δραστήον*, Chrysothemis says : If you mean to do the deed alone and unaided, it is a pity that you did not do it a long time ago. You might even have prevented our father's murder.

1022. *πάν ἂν καταργάσω*, *you might have achieved anything*, i. e. if you were prepared to attack Clytæmnestra single-handed, you might have killed her before she had killed Agamemnon. The singular *πάν* is against the version, *you would have finished the whole matter*. *Phil.* 407, *παντὸς ἂν λόγου | γλώσση θιγόντα καὶ πανουργίας*, *that he would attempt with his tongue any word and villainy*. Almost all the MSS. have *πάντα γὰρ*, without *ἂν*, which Hermann retained. The objections to *πάντα γὰρ κατεργ.* are examined in the note to *v.* 914. Brunck truly says : “*πάντα κατεργάσω nihil aliud valet quam omnia confecisti : neutiquam vero omnia confecisses.*”

1023, 1024. *φύσιν...νοῦν...τότε*, *I was the same then as now in character, but deficient in intelligence* : i. e. she possessed the necessary courage, the natural capacity for self-devotion, but was then too young to comprehend the situation, to see her duty as clearly as she now does. — *ἄσκει*, κ. τ. λ., *do you make an effort* (lit. *train yourself*) *to remain such in mind, &c.*

1025. *ὡς οὐχὶ συνδράσουσα*, *since you do not intend to act with me*. You advise me to remain *ἥσσω νοῦν*, i. e. incapable of rising to such a conception of duty as that on which I now propose to act. This is a clear hint that you do not mean to act with me yourself.

1026. *ἐγχεροῦντα* (I will not help you), *for it is natural that one who makes a bad venture should e'en (καὶ) have bad fortune*. For the *καὶ*, cf. *v.* 309 : for the general masc., *v.* 145, also *C.* 490 ; *H.* 520 ff. Instead of *ἐγχεροῦντα κακῶς*, *ἐγχεροῦντα κακά* would have been more

usual; and if *πρόσχειν* had been written for *πρόσσειν* the antithesis would have been preserved. As the verse stands, however, sense and symmetry appear to require that *κακῶς* should be taken with *ἐγγειροῦντα* as well as with *πρόσσειν*.

1028. *ἀνέξομαι*, *I will listen with the same calmness when you praise me*,—i. e. it is a matter of indifference to me whether I have your praise or blame. I hear your reproaches unmoved, and your praises would excite me just as little.

1030. *μακρὸς...χρόνος*, *the time to come is long enough to settle this*: τὸ κρίναι is acc. of specification: ταῦτα, the question whether, some day, Electra will or will not commend her sister's prudence.

1034-1036. οὐδ' = ἀλλ' οὐ: for the construction of the two acc. with *ἐχθαίρω* (G. 159, N. 4; H. 555; Cur. 402, Obs. 2).—*ἐπίστω γ'*, *yet know at least to what dishonor you put me*: *ἀτιμίας*, because she rejects (*ἀτιμάζει*) the proposal that she should share Electra's dangers. See v. 1017, *καλῶς | ἤδη σ' ἀπορριψουσάν ἀπηγγελλόμεν*. i. e. you say that you do not hate me so much as to *betray* me. Let me remind you that at least you have *rejected* me in the cruellest and most slighting manner. Another version is:—Know to what discredit (with posterity, for not avenging my father) you bring me (i. e. your advice tends to bring me). I doubt whether *ἀτιμία*, without further explanation, could convey so much. Hermann and other editors place a comma at *ἐπίστω γ'*, understanding *ἐχθαίρουσα*: but be assured (that you *do* hate me), considering to what dishonor you put me. This seems less natural and also less forcible than the other interpretation. The genitives in the next line are in the same construction as *ἀτιμίας* (line 1035), and depend on the correlatives of *οἱ* understood (G. 168, N. 3; C. 420; H. 589; Cur. 415): *σου* is objective genitive after *προμηθείας*.

1037. *τῷ σῷ δικάῳ*, *your rule of right*: τὸ δίκαιον as you understand it. Cf. v. 1110, *οὐκ οἶδα τὴν σὴν κληδόν'*, *I know not the report you speak of*: Soph. frag. *Danaës* (no. 176, Dind.), *οὐκ οἶδα τὴν σὴν πείραν*, *I do not know the test you refer to*: Phil. 1251, NE. *ξὺν τῷ δικάῳ τὸν σὸν οὐ ταρβῶ φόβον*, *with justice on my side I fear not the terrors you present*.

1038. *ἡγήσει*: observe the contrast with *ἐπιωπέσθαι*, and the emphasis (as usu.) of the pers. pron. in the nominative.

1039. *εἰ λέγουσαν*, *truly it is grievous that one so eloquent should err*:

εὖ λέγουσαν (suggested perhaps by εὖ φρονῆς, v. 1038), in ironical compliment to the plausible fluency of the other's replies: ἔξαμαρτάνειν — should have erroneous ideas concerning τὸ δίκαιον.

1040-1042. πρόσκεισαι, cf. v. 240, note. — ταῦτα, sc. τὸ κτανεῖν Αἰγισθον, v. 956. — χῆ δίκη: Chrysothemis never denies that Electra's course is *right*, but only that it is expedient. Cf. v. 381, καίτοι τὸ μὲν δίκαιον οὐχ ἦ ἰὼ λέγω, | ἀλλ' ἦ σὺ κρίνεις.

1044. εἰ ποιήσεις ταῦτα: *si pergis hæc facere: if you are to do these things*, i. e. to execute your present purpose. The fut. indic. with εἰ, implying conviction that she *will* act thus, must not be confused with ἦν ποιήσης (G. 221, N; C. 631, ff.; H. 745; Cur. 536). — ἐπαίνεσας ἐμέ, *you will commend me*, i. e. a bitter experience will convince you that my advice is good.

1045. καὶ μὴν, cf. v. 556, note. — οὐδέν qualifies the participle: it is strictly acc. of specif. and οὐδέν ἐκπλαγεῖσά σε means lit. *in no respect struck with panic fear of you*, i. e. *having no fear of you*.

1046. βουλευέσαι πάλιν, *alter your resolve: πάλιν βουλευέσθαι* seems to imply the reversal of a former resolve; αἰθῆς βουλευέσθαι (Thuc. III. 36), merely the reopening of a question. For this force of πάλιν, see Æsch. *Theb.* 1043, μηδέ τω δόξῃ πάλιν, *and let none dream it will be otherwise*: Soph. *Phil.* 961, εἰ μὴ πάλιν | γνώμην μετοίσεις, *whether you will not reverse your judgment*.

1049. νεωστί: on these adverbs, see Blomfield, *glossar. ad Æsch. P. V.* 216. Such adverbs, when derived from nouns in η or α, end in ει, e. g. αὐτοβοεῖ: when from nouns in ος, they end in ι, e. g. νεωστί, ἀμοχθί. The final ι is generally short, but sometimes long.

1052. οὐ σοι μὴ: Monk reads οὐ γάρ σοι: Elmsley, οὔτοι σοι, observing that οὐ μὴ with the aor. subj. denies, οὐ μὴ with the fut. indic. prohibits. But at least three passages in the Greek dramatists violate this canon: (1) This; (2) Ar. *Ran.* 508, οὐ μὴ σ' ἐγὼ | περιόψομαι ἀπελθόντα, *I will not suffer you to go away*; (3) Soph. *O. C.* 176, οὔτοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, | ὦ γέρον, ἀκοντά τις ἄξει, *no one shall ever lead you from these abodes, old man, against your will*. A similar instance in prose is Plat. *Crito*, p. 44, B, οἷον ἐγὼ οὐδένα μήποτε εὕρησω, *such as there is no reason to expect that I shall ever find*. Goodwin (M. & T. 89, 1, Rem. 1) explains the construction of οὐ μὴ, both with aor. subj. and with fut. ind., by regarding the subj. as a relic of the common Homeric subj., and the fut. as having the force of an em-

phatic fut. with *οὐ*. Both in *οὐ μὴ ποιήσης* and in *οὐ μὴ ποιήσεις*, *οὐ μὴ* has the force of a strong single negative joined to a future. This explanation is not free from difficulties; but it is at least simpler than any other that has been put forward. To account for the two constructions of *οὐ μὴ* by two entirely different theories is surely unphilosophical. — *μεθέξομαι*, *never will I follow you*. The words are said to Chrysothemis as she turns to go; but, besides their literal sense, they imply, *I will never make you my guide*. Even if, in spite of your assumed indifference, you happen to be really anxious that I should adopt your principles of action, I will refuse. They are shadows, i. e. they lead to nothing sound or honest. And such a career should not even be commenced.

1054. *καὶ τὸ θηρᾶσθαι, κ. τ. λ.*, since even to attempt an idle quest involves extreme folly: *ἀνοίας* is gen. of the whole after *μέρος* understood: even to enter on the pursuit of those objects (quietness and prosperity) which seem precious to you. Cf. *Ant.* 92, *ἀρχὴν δὲ θηρᾶν οὐ πρέπει τὰμήχανα*, but it is not at all fitting to pursue impossibilities.

1056, 1057. *φρόνει τοιαῦθ'*, show it (your wisdom) thus. — *βεβήκης*, involved. *Chor.* Why do not such as Chrysothemis learn piety from the birds of the air? Their instinct is always faithful to parents; and shall the daughter forget what is due to her father? But the guilty shall not long be unpunished. Echoes of earth among the dead carry this reproach to the careless Atreidæ: tell them that now, if ever, they should help their house; tell them that Electra, deserted by her sister, stands single-handed against two mortal foes. When will a truer daughter live? Thou, Electra, hast chosen to suffer, since it was not possible to be both dutiful and prudent. May I yet see thee triumphant; for I have found thee oppressed, indeed, yet prosperous, if true prosperity is to reverence Zeus.

1058. *οἰωνούς*: Cf. *Ar. Av.* 1355, *ἐπὴν ὁ πατήρ ὁ πελαργὸς ἐκπετησίμους | πάντας ποιήσῃ τοὺς πελαργιδῆς τρέφων, | δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν*, whenever the parent stork rearing the young storks has trained them all to fly, the young must in turn support the parent. *Suidas* gives the verb *ἀντιπελαργεῖν*, to cherish parents in requital for their care, *γηροβοσκεῖν*.

1059. *ἑσορώμενοι*: the middle voice is peculiar. Cf. *O. C.* 244, *οὐκ ἀλαοῖς προσορωμένα* || *δμμα σὸν δμμασιν*, looking at you with eyes that are not blind. Elsewhere *ὀρᾶσθαι*, *εἰσορᾶσθαι*, &c., are always passive

in Attic. In Homer they are always deponent. Æschylus, indeed, often uses the middle voice where the active is usual: e. g. *P. V.* 43, *θρηγείσθαι*: *Theb.* 410, *προστέλλεται*: *Cho.* 144, *ἐξαιδόμενος*, &c. — *τροφᾶς*, κ. τ. λ., *caring for the nouris'ment* (*G.* 171, 2; *C.* 420; *H.* 576) of those (sc. *τούτων*) from whom, &c.

1061–1064. *ὄνασιν*, support (lit. *advantage*). — *ἐπ' ἴσας*, equally. — *οὐρανίαν*: in Homer, Themis is an Olympian deity (*Il.* XX. 4; XV. 87). Cf. *O. C.* 1381, *ἡ παλαιφάτος | Δίκη ξυνέδρος Ζητὸς ἀρχαίους νόμοις*, *Justice, famed of old, sitting with Jove in council over his ancient laws*.

1065. *δαρὸν οὐκ ἀπόνητοι*, sc. *ἴσμεν*, *we are not long free from suffering*, i. e. we mortals do not long escape the vengeance of the gods for our violation of natural affection. The reflection was suggested by the disloyalty of Chrysothemis to her father, but applies more generally to the breach of other family ties, — of kinsmanship by Ægisthus, and of wifeship by Clytæmnestra.

1066. *χθονία...φάμα*, *thou Voice that comest to dead men beneath the earth*; cf. Æsch. *Cho.* 367, *ἀλλὰ διπλῆς γὰρ τῆσδε μαράγγης — δούπος ἰκνεῖται*, *for the heavy thud of this double scourge reaches (to him)*, i. e. this sound of woe is finding its way to Agamemnon in the other world. Jebb also quotes v. 373, *τοῦτο διαμπερὲς οὖς | ἴκεθ', ἄπερ τε βέλος*, and makes it mean, *this has struck sharply on the ear of the dead*; but we think it refers only to Electra, and should be rendered: *this strikes through my* (i. e. Electra's) *ear like a dart*. — *βροτοῖσι*, *dead men*, as opposed to *οἱ γῆς ἐνεσθε δαίμονες*: this is the true explanation of *βροτοῖσι* in Æsch. *Cho.* 122, *κἀγὼ χέουσα τὰσδε χέρνιβας βροτοῖσι | λέγω καλοῦσα πατέρα*, and *I, pouring out this holy water in honor of the dead, do say, invoking my sire*.

1069. *Ἀτρείδαις = Ἀγαμέμνονι*: so Æsch. *Cho.* 36, *τοὺς γὰς νέρθεν*. — *ἀχόρευτα*, *unfitted for choral song*.

1070, 1071. *οἶ...νοσεῖ*, *that already the affairs of their house are diseased*. — *τὰ μὲν ἐκ δόμων*, virtually = *τὰ ἐν δόμοις*: *ἐκ* denoting the quarter from which, if motion were in the case, the thing would come: *νοσεῖ † δῆ †*: the reading of the MSS. does not complete the metre, which requires — — (*οἶωνός*, v. 1058). Various emendations have been offered, but Hermann's *δῆ* is at least unobjectionable. — *τὰ δὲ πρὸς τέκνων*, *and as respects the children*. — *διπλῆ φύλοπις*, κ. τ. λ., *discordant strife suffers them no more to blend in loving intercourse*

(lit. is no longer equalized), prevents harmony from being any longer possible. The meaning of the passage is, that the fortunes of the house, as involved in the great cause still pending, — the cause of Agamemnon against Ægisthus, — are at their lowest ebb. And in aggravation of this, the children of Agamemnon, who now more than ever should have been united against the usurper, are at feud among themselves.

1075. τὸν αἰεὶ κ. τ. λ., *Electra, evermore* (τὸν αἰεὶ sc. χρόνον) in wretchedness, mourning for her father (πατρός στενάχουσα). Thus the Scholiast, followed by Hermann, explains the reading of the MSS.

1078. οὔτε τοῦ θανεῖν... ἐρινύν, not only improvident against death, but ready to welcome its gloom, when she shall have triumphed over the twofold curse, i. e. over Ægisthus and Clytæmnestra. Helen is called by Æsch. (*Ag.* 726) νυμφόκλαυτος ἐρινύς: and by Virg. (*Æn.* II. 573) *Troix et patriæ communis erinyes*.

1083–1085. ζῶν κακῶς, by living basely. — πάγκλαυτον αἰῶνα κοινόν, a life of tears and sympathy (with the unavenged dead): κοινόν expresses that the daughter has cast in her lot with her father, whose spirit mourns the delayed retribution. See vv. 236–250, e. g. μήτ' εἰ τῷ πρόσκειμαι χρηστώ, | ξυμμαλοῖμ' εὐκηλος, γορέων — ἐκτίμους ἰσχουσα πτέρυγας, κ. τ. λ. It is usual to understand by αἰὼν κοινός that estate to which all must come, viz. death. This seems a great straining of language; nor is the idea suitable to Electra's case.

1087–1089. τὸ μὴ καλόν, κ. τ. λ.: the vulgate, τὸ μὴ καλὸν καθοπλίσασα, appears hopeless. I should conjecture (without injury to the tetrameter) τὸ μὴ κατοκνεῖν, ἐλπίσασα, instead of hesitating (lit. so as not to hesitate), in the hope of winning two kinds of praise on one score, — the praise of prudence and the praise of shining piety. For τὸ μὴ κατοκνεῖν instead of ὥστε μὴ κατοκνεῖν, see Æsch. *Ag.* 552; Madv. *Synt.* 156, 4. The clew to the correction of the text probably lies in perceiving that the words σοφά τ' ἀρίστα τε παῖς κεκλησθαι represent what Electra did not attempt. The versions which have been given of τὸ μὴ καλὸν καθοπλίσασα proceed on a contrary assumption. Thus (1) Hermann: *having organized a* (pious) *crime, so as to win two things, &c.*; (2) Dindorf and Valcknär, followed by Schneidewin and others: *having triumphed over guilt* (i. e. over Clyt. and Ægisth.) *so as to win two things, &c.* Hermann's version appears strained: Dindorf's is surely inadmissible, since καθοπλίζεν has no

such forced meaning. But, in fact, Electra did not seek — did not contrive — to be thought *both* cautious and dutiful. Throughout the play we are frequently reminded of the contrast between the heroine's uncalculating self-sacrifice and her sister's timid prudence. Electra made her choice once for all: Chrysothemis wavered and temporized. See v. 345 (Electra to Chrys.), *choose between prudence and duty; you cannot combine them here*; and again, v. 1027, *I admire your prudence, but I hate your cowardice*. — φέρειν = φέρεσθαι.

1090. ζήης, κ. τ. λ., *may you live as much superior to these foes in power and wealth as now*, &c. : μοι is ethical dative.

1094–1097. μόρῃ...βεβῶσαν, *not enjoying great good fortune*. — ἄ δὲ μέγιστα, κ. τ. λ., *but as to the highest of existing ordinances* (lit. *which flourished as the highest*), *in-regard-to-these* (τῶνδε) *prospering excellently well* (φερομένην ἀριστα), *through thy reverence for Zeus*. Outwardly, and in a worldly sense, Electra was μόρῃ οὐκ ἐν ἐσθλῇ; but, in a higher sense, it was well with her. She had forfeited present comfort by resistance to Clytæmnestra; but she had secured a better happiness by obedience to Zeus.

1098–1383. *Enter ORESTES and PYLADES, followed by attendants with the urn supposed to contain the ashes of Orestes*. *Or.* Is this the palace of Ægisthus, to whom we bring news from Phocis? *Chor.* It is. *El.* Can it be that thou comest to confirm the report — *Or.* I know not of what "report" thou speakest. We bring the ashes of Orestes. *El.* Give me the urn, I pray thee, into my hands, that I may weep over the relics of all my hopes. Alas, my brother, that thou shouldst have returned to me thus! *Or.* Is it possible that I see the noble Electra? *El.* Yes, her who once bore the name. *Or.* Cruel, shameful wrongs that have worked this change! *El.* Thine is the first pity that they have won. *Or.* For mine is the nearest sympathy that they could find. *El.* Can it be that thou art an unknown kinsman? *Or.* Give back the urn, and thou shalt know all. *El.* O no, no! do not rob me of this, the last memorial of Orestes. *Or.* But it is not so; funeral urns are not for the living. *El.* He lives? *Or.* If I do. *El.* Thou art he? *Or.* Look at our father's signet-ring, and judge if I speak the truth. *El.* ὦ φίλτατον φῶς.

1099–1102. ἔνθα, *whither*. — ἔνθ' ᾤκηκεν, *where he dwells*. — ἀλλ'... ἀγῆμιος, *well then, you have come correctly and your guide is true* (lit. *blameless*): ὁ φράσας; cf. Xen. *Cyr.* V. 4, 40, φραστήρ ὀδῶν, *guide for*

the way; Æsch. *Suppl.* 486, ὁπάοντας δὲ φράστορας τ' ἐγχωρίων | ξέμπειμνον, *send with us servants and guides for the country.*

1103. τίς... ἄν: the question here is merely rhetorical. The protasis is understood. For the repetition of the ἄν (G. 212, 2; C. 622; H. 873, a).

1104. ποθεινήν: the Chorus of course understand ποθεινήν Κλυταιμνήστρα καὶ Διγίσθη. This and τὸν ἀγχιστον in the next line are instances of the dramatic irony in which Sophocles excelled.

1105. τὸν ἀγχιστόν γε, i. e. τοῖς ἔσω, in the meaning of the Chorus, unconscious that Electra is ἀγχιστή to the new arrival. Compare Soph. *Ai.* 743, where, with similar unconscious irony, the Chorus say of Ajax, σίχεται (which means only *he is gone out*, but is true in another sense, *he is dead*). And for intentional irony of the same kind, Æsch. *Ag.* 883, where Clytæmnestra invites Agamemnon to enter the house: εὐθύς γενέσθω πορφυρόστρωτος πόρος, ἐς δῶμ' δελπτον ὡς ἂν ἡγήται Δίκη, *let the way at once be covered with purple tapestry that Justice may conduct him* (i. e. ostensibly) *to the home he little hoped to see*; but with the sinister meaning, *such a home as he little thinks to find.*

1106. ἴθ', ὦ γύναι: the disguised Orestes addresses Electra with small ceremony or courtesy — ἴθ', ὦ γύναι, δηλώσον εἰσελθοῦς' — οὐκ οἶδα τὴν σὴν κληδόν', &c., — thereby well supporting his character of a Φωκεὺς ξένος, who could not be expected to infer from Electra's forlorn appearance and mean dress (v. 191) that she was a daughter of the house. He scarcely notices the vague remark of the Chorus that Electra is ἀγχιστή τοῖς ἔσω.

1108. οὐ δὴ ποθ', κ. τ. λ., *it cannot be, that* (implying a fear that it is so) *bringing sure proofs of the report we have heard?*

1111. Στρόφιος; cf. v. 45, note: the Pædagogus, when in his character of messenger he brings the first news of the occurrence, announces himself as coming from *Phanoteus* (v. 670). Orestes, arriving later with the supposed remains, announces himself as coming from *Strophius*. For it was the part of Clytæmnestra's friend Phanoteus to despatch speedy tidings of the joyful event. But it was the part of Agamemnon's friend Strophius to see that the last honors were rendered to the dead, and to send the ashes for interment in Argive soil. — ἀγγεῖλαι, *bring tidings of, &c.*, as if in ignorance that earlier tidings had already been received, — another device to pre-

clude suspicion, by making the message from Strophius appear independent of that from Phanoteus.

1114. κομίζομεν φέροντες, *we convey home: φέροντες*, bringing them to Mycenæ: κομίζοντες, *carrying them with care*. Cf. Eur. *Andr.* 1264, νεκρὸν κομίζων τὸνδε καὶ κρύψας χθονί.

1115, 1116. τοῦτ' ἐκεῖν' ἤδη σαφές, *this is that now clear*, i. e. *clearly now these are his (Orestes's) remains*; cf. v. 1178. Some editors read τοῦτ' ἐκεῖν' ἤδη σαφές | πρόχειρον, κ. τ. λ. But τοῦτ' ἐκεῖνο, without anything added to soften its abruptness, is a homely colloquialism. — πρόχειρον...δέσκομαι, *my burden (of woe) it seems I see at hand: ἀχθος*, the urn carried by one of the attendants. Electra asks that it may be placed in her hands, not with any notion of its being heavy, but with an allusion to the other meaning, *a sorrow*.

1117, 1118. κακῶν is gen. after κλάεις, and not after τι (G. 173; C. 429; H. 577; Cur. 422, Obs.). — τόδ'...στέγον, *know that this urn covers his remains: στέγον* is the participle used in the sense of the infinitive.

1122–1125. κλαύσω: aor. subj. after ὄπως. — ὁμοῦ ξὺν τῆδε σποδῶ, *together with this dust*. — ἐπαιτείται, *requests*: one MS. gives ἀπαιτείται, *claims*. Whichever reading is taken, the middle voice is an ἀπαξ λεγόμενον. — πρὸς αἵματος φύσιν = οὔσα πρὸς αἵματος κατὰ φύσιν, i. e. *being akin by birth*.

1126. ὃ φιλάτου, κ. τ. λ.: Electra's lament turns upon two topics: first (vv. 1126–1142), that Orestes should have died in a strange land. Better, she says, that he had been destroyed by Clytæmnestra; then he would at least have received funeral rites at his sister's hands. Secondly (vv. 1143 ff.), she mourns the frustration of the hopes in which she reared him.

1127. ψυχῆς...λοιπόν: the sense of v. 1126 is complete in itself: *O relic of the man dearest to me on earth, last relic of my brother's life* .. — ἀπ' ἐλπιδων, *in a manner how contrary to my-hopes*, i. e. *not with those hopes wherewith I sent thee forth have I received thee home*: ἀπ' ἐλπιδων can scarcely mean anything but *contrary to my hopes*; cf. ἀπὸ δόξης, ἀπὸ γνώμης, κ. τ. λ. The difficulty is to explain οὐχ ὄντες: it seems best to suppose that οὐχ αἴσπερ has become οὐχ ὄντες by an irregular attraction to ἐλπιδων.

1130. λαμπρόν, *a bright young life*; cf. Thuc. VI. 54, γενομένου δὲ ...ὥρα ἡλικίας λαμπροῦ, *but (Harmodius) being at the period of brilliant*

youth. Cf. v. 685, εἰσῆλθε λαμπρός (Orestes at the Pythian games), where the sense is more general, a brilliant form.

1131-1133. ὡς ὄφελον, κ. τ. λ., *would that I had died, before having stolen with these hands, I sent, &c.*: κλέψασα is nominative, as referring to subject of ὄφελον. Cf. Eur. Phœn. 488, ἐξῆλθον ἐξω τῆσδ' ἐκὼν αὐτὸς χθονός... | ὥστ' αὐτὸς ἀρχειν, *I myself of my own accord withdrew from this land, ... so that I myself might have the government*. — κἀνασώσασθαι φόνου, *and rescued you from murder*: the verb is forcible, meaning properly to recover what has actually been lost; e. g. Herod. III. 65 (Cambyses exhorting his Persians to retrieve the empire from the usurper Smerdis, a Mede), μὴ ἀνασώσασθαι ἐμὴν ἀρχήν, μηδ' ἐπιχειρήσασθαι ἀνασώζειν, τὰ ἐναντία τούτοισι ἀρέομαι ὑμῶν γενέσθαι, *if you do not recover the empire, nor attempt to save it, then I pray that the opposite of these things may come upon you*.

1134. ὄπως... ἐκεισο... ἡμέρα, *that you had lain dead upon that day*; cf. O. T. 1389, ἄν' ἦν τυφλὸς τε καὶ κλύων μηδέν, *that I might have been both blind and deaf*: ib. 1392, ὡς ἔδειξα μήποτε, κ. τ. λ., *that I had never shown, &c.*: Æsch. P. V. 766, τί δῆτ'... ἔρριψ' ἐμαντήν τῆσδ' ἀπὸ πέτρας ὄπως τῶν πάντων πόνων | ἀπὸ πᾶσάν τ' ἀγῆν, *why did I not hurl myself from this rock that I might have been freed from all my pains?* It has been usual to render ἴνα, ὄπως, when construed with past tenses of the indic., *in which case*; but that, in these instances also, they were regarded as final conjunctions (*in order that*) is shown by the fact that μή and not οὐ was used with them: e. g. O. T. 1389, just quoted. Cf. G. 216, 3; M. & T. 44, 3; C. 624, d; H. 742.

1138, 1139. κοῦτ'... ἐκόσμησ', *and I, ill-fated one, have not with loving hands bathed thy body and prepared thee for the obsequies*: λουτροῖς; the first thing done when a person died was to put an obol in the mouth to pay the ferryman of the dark river; the next thing, to wash the corpse and lay it out: Lucian περὶ πένθους, c. II.

1140. ἀθλιὸν βάρος, sc. τὰ ὀστέα: Il. XXIV. 791,

πρῶτον μὲν κατὰ πυρκαϊῆν σβέσαν αἰθοσι οἶνον
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λευκὰ λέγοντο κασίγνητοὶ θ' ἑταροὶ τε
 ... καὶ τὰ γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, κ. τ. λ.

"First on the burning mass, as far as spread
 The range of fire, they poured the ruddy wine
 And quenched the flames; his brethren then and friends
 Weeping, the hot tears flowing down their cheeks,

Collected from the pile the whitened bones.

These in a golden casket they enclosed." — DERBY.

Cf. Virg. *Æn.* VI. 226, *Postquam collapsi cineres et flamma quiescit, Reliquias vino et bibulam lavere favillam Ossaque lecta cado textit Corynceus æno.*

1143–1148. τροφῆς (G. 173, 3; C. 429, e; H. 592; Cur. 427). — οὔτε...φίλος, for you were never dearer to your mother than to me (lit. never the dear child of your, &c.). It is curious to compare with this the corresponding passage in Æschylus, *Cho.* 736–744. There it is the τροφός who dwells, with the minuteness of a professional nurse, on the trouble which her young charge had given her: here it is the sister who dwells fondly on the γλυκὺς πόνος which she had taken for her brother. — οἱ κατ' οἶκον = οἱ οἰκέται. — ἄλλ' ἐγὼ τροφός, sc. ἦν. — ἐγὼ δέ, and I, too, was ever known to you by the name of sister: the idea of the passage (1145–8) is that Electra was at the same time both τροφός and ἀδελφή to Orestes.

1149–1152. ἐκιδιόντε, has vanished. — τέθνηκ' ἐγὼ σοί: Hermann follows Erfurdt in giving τέθνηκ' ἐγὼ· σὺ φρούδος αὐτοῦ εἰ θανάων. He declares that the dative of the pronoun, however understood, "intolerabili languore foedat hunc locum." But if only we write σοί in place of σοι, τέθνηκ' ἐγὼ σοί may well mean, *I am dead to you* (in my relation to you): i. e. the chapter of my life in which you bore a part is closed.

1153, 1154. μαίνεται...ἀμήτωρ, and the mother who is no mother is wild with joy. — ἧς, about whom, with φήμας προὔπεμπες; cf. v. 317, τοῦ κασιγνήτου τί φῆς (gen. as the object of thought; C. 413, R. VII.): ἧς at the same time depends, though less immediately, on τιμαρός, making the addition of αὐτῆς unnecessary.

1157. ἐξαφείλετο, has wrested away, a strong word; cf. *Od.* XXII. 443, θεωμέναι ξίφεσιν τανυήκεσιν, εἰς ὃ κε πασέων | ψυχὰς ἐξαφέλησθε, strike them with the long swords until you have wrested away the life from all.

1158, 1159. ὧδε refers to the fact that she held the urn in her hands: v. 1129. — σκιδὼν ἀνωφελῆ, the idle vestige of a life.

1160, 1161. μοί is dat. of disadvantage with οἴμοι. — δέμας; properly the living body, σῶμα being the corpse. Sophocles frequently uses δέμας of a corpse: e. g. vv. 57, 756, *Ant.* 205, &c.

1162, 1163. δεινοτάτας agrees with κελεύθους, which refers to the journey of the ashes from Crisa to Mycenæ; cf. vv. 1142, 759.

1165, 1166. τοιγάρ σὺ δέξαι, κ. τ. λ. : cf. *Romeo and Juliet*, Act V. Sc. 3 :—

“ I will still stay with thee,
And never from this palace of dim night
Depart again : here, here will I remain
With worms that are thy chambermaids ; O, here
Will I set up my everlasting rest,
And shake the yoke of inauspicious stars
From this world-wearied flesh.”

— τὴν μηδὲν (sc. οὖσαν) ἐς τὸ μηδέν, *being nothing into nothingness*, or, as Plumptre aptly paraphrases it, “*ashes to ashes.*”

1168. μετέχων τῶν ἴσων, *I had share for share with thee* : μετέχων τῶν ἴσων was the regular phrase for civic equality.

1169. μὴ πολεῖσθαι : this mode of writing the words seems preferable to μάπολείπασθαι, on the general principle that the vowel η appears never to have suffered crasis except in the case of the article (e. g. ἀλήθεια, τάγορα) : cf. v. 314, note.

1171. φρόνει = σωφρόνεα, *be prudent* ; cf. *Trach.* 312, ἐπεὶ νῦν τῶνδε πλείστον ἕκτισα | βλέπουσ', ὄσπερ καὶ φρονεῖν οἶδεν μόνῃ, *since I, beholding her, pitied her above the rest, inasmuch as she alone knows how to be prudent.*

1173. πᾶσιν γάρ, κ. τ. λ. : Bergk was the first critic who maintained this verse to be interpolated from Euripides. Dindorf places it in brackets, and Wunder even omits it from the text. I can see no reason to doubt its genuineness. Is it to be rejected because it is a mere platitude ? It is a commonplace of the same level as those which the Chorus has been delivering throughout the play (e. g. vv. 990-1, 1015-16). Or is it to be rejected as suspiciously Euripidean ? The sentiment can scarcely be regarded as the exclusive property of Euripides. And the words ὥστε μὴ λαῶν στένε would form an abrupt and harsh conclusion.

1174. ποῖ λόγων ἀμηχανῶν, *whither, at a loss for words.*

1176-1178. τί δ' ἔσχεσ ἀλγος ; *what sorrow troubled (lit. held) thee ?* — ἦ σόν : Orestes, sustaining his part as a Φωκεὺς ξένος, pretends that the mention of Electra's name by the Chorus had given him the first intimation of her identity. — κλειόν, here, perhaps, in its strict sense, *much talked of, famed* ; cf. *Ant.* 622, κλειὸν ἔπος (*celeberrima sententia*) : *Phil.* 575, ἔσθ' ὁ κλειὸς σοι Φιλοκτῆτης, ξένε, *Philoc-*

tetes, of whom you have heard so much. — τόδ'...ἔχον, *this is that person, and full of ill beside.* Two uses of καὶ μάλα must be distinguished: 1. where the καὶ = *and*, as it certainly does here: cf. vv. 1454-5, πάρεστ' ἄρ' ἡμῖν...μαθεῖν; πάρεστι δῆτα, καὶ μάλ' ἀζηλος θεά: 2. where the καὶ = *even*, and καὶ μάλα = *vel maxime*: e. g. Xen. *Cyr.* VI. I. 36.

1179. οἶμοι ταλαίνης: the adjective agrees, I think, with συμφορᾶς. For the syntax of the noun (G. 173, 3; C. 429, e; H. 592; Cur. 427). Others understand οἶμοι σοῦ ταλαίνης (ἐνεκα) τῆσδε συμφορᾶς. — ἄρα: Hermann (*præfat. ad O. C.*) maintains that ἄρα is always an "exclamatoria interrogatio." The interrogative force is not, however, recognizable in such passages as this or *Ai.* 979, ὦμοι βαρῆας ἄρα τῆς ἐμῆς τύχης, *alas, then, for my cruel fate!* It seems truer, therefore, to say with Ellendt that in expressions of indignation or surprise ἄρα is sometimes merely a stronger ἄρα.

1180-1182. οὐ δὴ ποτ', *yet you do not* = Ger. *doch nicht* (Wunder *ad loc.*): the interrogation is given by the tone of voice. — ὦμ', *form.* — κἀθεως, *and godlessly.* — οὔτοι ποτ' ἄλλην, κ. τ. λ., *stranger, you pity no one else but me, i. e. I am precisely the person to whom such expressions of pity are appropriate: as the Schol. says, ἦτοι τὰ δύσφημα ταῦτα ἀ λέγεις ἐμοὶ καὶ οὐκ ἄλλω τινὶ ἀρμόζει.* Electra means, "You are right; this is all true; though I do not quite know to what I am indebted for such condolences from a *stranger.*" — ἦ μὲ: ἦ μὲ would be wrong here, since there is a true emphasis on the notion of the first person.

1183. τροφῆς, *mode of life*, = διαίτης, βίου; cf. *Ai.* 497, νόμιζε κάμει...δουλιαν ἔξειν τροφήν, *consider me also...that I shall endure a life of slavery.*

1184. τί μοι, *why, I ask*, μοι being ethical dative. ἐπισκοπεῖν never governs a dative.

1186. ἐν τῷ διέγνωσ, κ. τ. λ., *in what that has been said have you discerned, &c.* Electra's question turns upon the τῶν ἐμῶν in the line before: *Your troubles?* How can you have been made aware of *them* by what has passed? Orestes, who is beginning to lead up to the disclosure, replies, *By seeing you afflicted*, — the first hint that their interests are identical.

1187. σέ: but Hermann, Dindorf, and others, σε. Where there is a distinct emphasis, it is always proper to write σέ and not σε. — ἐμπρέπουσαν, *conspicuous.*

1188. ὄρῳς γε, *you see* (at this moment) *but few of my woes*: if you could witness my treatment when I am in the presence of Clytæmnestra and Ægisthus, you could better estimate the full wretchedness of my lot.

1191. τοῖς τοῦ; *with whose* (lit. *with the* (murderers) *of whom*)? — πόθεν, κ. τ. λ., *from what quarter have you hinted this crime?* i. e. whither points this hint of crime? cf. *Trach.* 704, πόθεν γὰρ ἄν ποτ', ἀντι τοῦ, θνήσκων ὁ θῆρ | ἐμοὶ παρέσχ' εὖνοϊαν; *for whence at all and for what did the dying Centaur show his good-will to me?*

1192. εἶτα, *besides*; cf. *Ar. Ran.* 21, εἶτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τυροφία; *besides, is not this insolence and great conceit?*

1193. ἀνάγκη προτρέπει, *impels you with this necessity*, interferes with your freedom by such constraint, viz. δουλεύειν τοῖς φονεῦσι. Schneidewin understands: *Consigns you to this necessity, drives you into it*; comparing *Il.* VI. 336, ἤμην ἐν θαλάμῳ...ἔθελον δ' ἀχεῖ προτραπέσθαι, *I was sitting in my chamber...but I wished to give way to grief*. But the active προτρέπειν, though used with εἰς, ἐπί, or πρὸς and accus., is never found with the simple dative. Soph. often uses it in the sense, not merely of *impelling*, but of *compelling*, e. g. *Ant.* 270, ὅς πάντας ἐς, κ. τ. λ.

1194. οὐδὲν ἕξισοι, *she does nothing like a mother*, i. e. she in no wise supports the name.

1195. χερσίν...λύμη; *by open violence, or by privation?* χερσίν, violent ill usage, such as is hinted at in v. 637, &c.: λύμη βίου, such hardships as Electra describes in vv. 190 ff. ὦδε μὲν | ἀεκεῖ σὺν στολῆ, | κεναῖς δ' ἀμφίσταμαι τραπέζαις. Cf. v. 1091, where χειρὶ καὶ πλοῦτῳ (superiority in force and in material prosperity) answer to χερσὶ καὶ λύμαις here.

1200. νῦν ἴσθι, *know then*. — ποτέ, *ever*.

1201. τοῖσι σοῖς: Erfurdt, who has been followed by Schneidewin, reads τοῖς ἴσοις with one MS., on the ground that logical sequence requires it. But they overlook the antithesis between ἐποικτεῖρας and ἀλγῶν: *You are the only person who has ever expressed pity for my sorrows*. Yes, for I am the only person who has ever felt it. Orestes leads up to the disclosure by intimating more and more clearly the identity of her interests with his.

1202-1205. οὐ δὴ ποθ', *it cannot be that*. — τὸ τῶνδ' εὖνον πάρα = αἶδε πάρεισιν εὖνοι. — τὸδ' ἀγγος: it was necessary to dispose

somehow of the urn, as it would have been in Electra's way when the moment arrived for an embrace (v. 1226). The occasion is artistically improved into a fresh display of the sister's affection for the memory of her brother. — **vñv**, now, i. e. in the next place, as the next preliminary: not *igitur*, though the quantity of **vñv** does not preclude that sense: see v. 616, note.

1207, 1208. **πιθοῦ**, *odey*: not **πειθοῦ**; see v. 1015, note. — **πρὸς γενείου**; cf. *Æsch. Theb.* 528, —

βλάστημα καλλίπρρον, ἀνδρόπαις ἀνὴρ
στείχει δ' ἰουλος ἄρτι διὰ παρηίδων,
ῥρας φυούσης, ταρφύς ἀντέλλουσα θριξ̄,

(thus speaks) "half man, half boy,
The fair-faced scion of a mountain mother,
The manly down, luxuriant, bushy, sprouts
Full from his blooming cheek." — BLACKIE.

Cf. *Il.* VIII. 371 (Thetis supplicating Zeus), —

ἧ οἱ γούνατ' ἔκνυσε καὶ ἔλλαβε χειρὶ γενείου
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον,

"who hath kissed his knees and touched
His beard caressingly, and prayed that he
Would crown the overthrower of walled towns,
Achilles, with great honor." — BRYANT.

1209, 1210. **οὐ φημ' ἔάσειν**, *I cannot consent to it*; cf. *Phil.* 817, NE. **ποῖ μεθῶ**; ΦΙ. **μέθες ποτέ**. NE. **οὐ φημ' ἔάσειν**. NE. *Whither shall I let thee go?* PH. *Let me go at last*. NE. *I cannot permit it*. — **σέθεν**: for the genitive (G. 173; C. 429, e; H. 592; Cur. 427) cf. *Eur. Or.* 1029, ὦ μέλεος ἠβης σῆς, Ὀρέστα, καὶ πτόμου | θανάτου τ' ἀώρου, *O Orestes! wretched because of thy youth, thy fate, and thy untimely death*.

1210. **τῆς σῆς...ταφῆς** = **τοῦ σε θάπτειν**, not *hoc sepulchro tuo* (the urn), as Brunck interprets. The ashes of Orestes had been sent, **δπως πατρώας τύμβον ἐκλάχοι χθονός** (v. 760); and Electra hopes that the performance of *that* office at least may be left to her, since she had not been permitted **λουτροῖς (αὐτόν) κοσμεῖν**, v. 1139.

1213, 1214. **οὐ σοι**, not **οὐ σοί**, since the real emphasis is on **προσῆκει**: *it is not right (for any one) to speak of Orestes as dead*. For other instances of the non-emphatic **σοι** in an emphatic place, see v. 525, **σοι πρόσχημ' ἄει**: *O. T.* 800, **καὶ σοι, γύναι, τάληθές ἐξερῶ**,

and to thee, lady, I will declare the truth. Where this word stands first in a verse, it is in all cases accented. — οὕτως, κ. τ. λ. : Electra understands οὐ σοι προσήκει as if it had been οὐ σοι προσήκει, — Orestes having used a tone of voice which left the true emphasis purposely ambiguous. *Is it for others, rather than for me, she asks, to use this language of lamentation? Will the dead reject the tribute of my grief?* — ἀτιμος, not ἀναξία, as the Schol. says: ἀτιμός εἰμι τοῦ τεθν. = ἀτιμάζομαι πρὸς τοῦ τεθν., *am I held in such dishonor by the dead?* For the syntax of the genitive (G. 176, 2; C. 434, R. XV.; H. 582, a).

1215. τοῦτο δ' οὐχί σόν, *this is naught of thine; this urn contains nothing in which you have an interest.*

1217. πλὴν λόγῳ γ' ἠσκημένον, *except by artifice of speech*: from this phrase Electra infers merely that the urn is a sham, not that Orestes is not dead; and she therefore asks, where is the tomb?

1220. ὦ παῖ: in her agitation, Electra drops the more formal mode of address, ὦ ξένη, which she had hitherto used. παῖς sometimes = *adolescens*: e. g. *Phil.* 1072, ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς, *this youth is the commander of our ship*. Her early responsibilities, and the grave self-reliance which circumstances had imposed upon her from childhood, had taught Electra to use this elderly tone even where it was not actually appropriate.

1223. σφραγίδα, *seal*. In the *Choephore*, the identity of Orestes is established by three tokens: 1. The lock of hair of the same shade as Electra's (v. 166); 2. The footprints tallying with hers (v. 197); 3. The tunic which Electra had embroidered for her brother (v. 224). Euripides, in his *Electra* (vv. 513–546), subjects these contrivances to a singular critique. In a long dialogue Electra and the πρέσβυς discuss the value of such evidence. Electra points out, 1. That persons not related to each other may have hair of the same color; 2. That a brother's foot is likely to be larger than his sister's; 3. That when Orestes left home, she was too young to work a tunic for him, and that at all events it could scarcely fit him now. Euripides himself invents, as the decisive mark, a scar over the eyebrow (v. 572), left on Orestes by a fall in childhood, when he and Electra were chasing a fawn.

1224. ὦ φίλτατον φῶς: so *Phil.* 530, ὦ φίλτατον μὲν ἡμαρ, ἡδιστος δ' ἀνὴρ, *O day most welcome, O man most agreeable!* Contrast with this v. 201, ὦ πασῶν κείνα πλέον ἀμέρα ἐλθοῦς ἐχθίστα δὴ μοι.

1225. ὦ φθέγμα, *O voice*, i. e. is this a *present and living* Orestes? no more the exiled brother who spoke to me only in φῆμαι (v. 1115), — no more the dead Orestes who seemed to have come back to me, σποδὸς καὶ σκιὰ ἀνωφελῆς (v. 1159). Cf. *Ai.* 14, ὦ φθέγμ' Ἀθάνας, *O voice of Athene*; *O. C.* 863, ὦ φθέγμ' ἀναίδες, ἢ σὺ γὰρ ψαύσεις ἐμοῦ; *O shameless voice, for will you touch me?* *Phil.* 234, ὦ φίλτατον φώνημα, *O accents most cherished!* — μηκέτ' ἄλλοθεν πύθῃ, *no longer, elsewhere, ask this question*; cf. *O. C.* 1265, καὶ μαρτυρῶ κάκιστος ἦκειν· τὰμὰ μὴ 'ξ ἄλλων πύθῃ, *and I testify that I, the worst of men, have come; seek not to know my state from others.*

1228 - 1230. μηχαναῖσι μὲν, κ. τ. λ., *in stratagem once dead, and now by that stratagem saved*: σεσωσμένον, landed clear of the dangers which beset his return to Mycenæ — since the fiction of his death (μηχανή) had lulled Clyt. and Æg. into fancied security. But, though σεσωσμένον is thus more than ζῶντα, the poet also avails himself of the familiar antithesis between θανεῖν and σώζεσθαι (*to be kept alive*). The same pregnant use of σώζω is found in v. 59, *δταν λόγῳ θανῶν | ἐργοισι σωθῶ* (i. e. not merely *save my life*, but *establish my fortunes*). Cf. *Ai.* 690 (where he hints at his coming death), ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον...καὶ τάχ' ἂν μ' ἴσως | πύθοισθε, *κει νῦν δυστυχῶ, σεσωσμένον, for I go there where I must take my way, and, though I am now unfortunate, you may soon hear that all is well with me* (i. e. that I have found an escape from my troubles, where the irony gains point from the usual contrast between τεθνηκῶς and σεσωσμένος). — ἐπὶ συμφοραῖς, *at thy (happy) fortunes.*

1233. γοναὶ σωμαίων, κ. τ. λ., *O offspring of persons* (lit. *forms*) *most dear to me*, or, as Jebb paraphrases it, *O thou dear to me above all the children of men*: *Eur. Ion*, 1261, ὦ ταυρόμορφον ἄμμα...πατρός, *O bull-faced visage of my father*, &c.: *H. F.* 910, ὦ λευκὰ γήρα σώματα, *O forms white with age!* *Ar. Eq.* 421, ὦ δεξιότατον κρέας, *O most clever flesh!* (comic).

1234. ἄρτίως, *you are freshly come*: a few moments since I was the forlorn sister, heart-sick with long waiting for her brother; but one bright instant has cancelled years of trial.

1235. εἶθε' οὓς ἐχρήζητε, *you have seen those whom you longed* (to see): *Electra* had said, v. 171, αἰ μὲν γὰρ ποθεῖ, | ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

1236. σιγῇ ἔχουσα, *in silence*; so *Phil.* 258, γελῶσι σιγῇ ἔχοντες,

they silently laugh: Eur. *Hec.* 532, σῆγα πᾶς ἔστω λεώς, *let all the people remain silent.*

1238. Ἄρτεμιν: cf. v. 626, where Clytæmnestra says scoffingly ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, i. e. *now by thy favorite goddess.* Cf. *Æsch. Suppl.* 136,

ἐπιδέτω Διὸς κόρα,
ἔχουσα σέμν' ἐνώπι' Ἄρτεμιος
παντὶ δὲ σθένει διωγμοῖς
ἀσφαλῆς ἀδμήτος ἀδμήτα
ῥύσιος γενέσθω.

“may She,

The unstained child of Zeus, on me look down.

Our Artemis, who guards

The consecrated walls,

And with all strength, tho' hunted down, uncaught,

May she, the virgin, me, a virgin, free.” — PLUMPTRE.

1241. περισσὸν ἄχθος, *women, a useless burden of the ground, forever moping in the house.* — ἔνδον ὄν ἀεὶ: cf. *O. C.* 344, where Œdipus, describing the effeminacy of the Egyptian males, says: κατ' οἶκον οἰκουροῦσιν ὥστε παρθένου, *they stay at home like virgins.*

1243. ὄρα... γυναιξίν, *now indeed, at least observe, how even among the women: γὰρ μὲν δὴ;* cf. *Trach.* 484, ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον, *since now, at least, you know the whole story.* — Ἄρης, *the spirit of combat;* cf. *Æsch. Ag.* 76, ὁ τε γὰρ νεαρὸς μυελὸς στέρνων | ἐντὸς ἀνάσσων | ἰσόπρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ, *for the marrow of youth bounding within the breast becomes like that of age, and Mars (i. e. martial vigor) no longer holds his place;* or, as Plumptre gives it in his rhymed choruses:—

“Weak our strength, like that of boy;
Youth's life blood, in its bounding joy,
For deeds of might is like to age,
And knows not yet war's heritage.”

Cf. also *Æsch. Suppl.* 729, γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης, *a forsaken woman is nothing, Mars is not in us.*

1246–1250. ἀνέφελον...κακόν, *you have referred to our ill that no cloud can obscure, that it is never be done away, nor ever forgotten, such as was ours.* No exact parallel for this use of ἐπιβάλλω can be found; but βάλλω, ῥίπτω, &c., are often used of dropping hasty or chance words: e. g. Eur. *Alc.* 679, ἄγαν γ' ὑβρίζεις καὶ νεανίας λόγους | ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἀπει, *you are too insolent, and hurling at us hasty words of*

youth you shall not, having cast them thus, depart: Herod. VII. 13, ἀεικέστερα ἀπορρίψαι ἔπεα, throw out words more unbecoming: Æsch. P. V. 953, τοιδὲ ἐκρίπτων ἔπη, hurling out such words. — λησόμενον is middle form with passive sense.

1251, 1252. παρουσία = τὰ παρόντα, the actual occasion: Lat. Cum res ipsa feret. — φράση, prompts: cf. All's Well that Ends Well, Act I. Sc. 2, ...his honor, Clock to itself, knew the true minute when Exception bid him speak.

1253, 1254. ὁ πᾶς χρόνος, all time, not every time (πᾶς τις χρόνος). — παρών, with πρόπει, would be opportune and meet, referring to παρουσία (opportunities).

1257-1259. σῶξου, remember; see v. 993, note. — μακρὰν: the phrase μακρὰν λέγειν does not occur elsewhere, but always the more accurate expression μακρὰν τείνειν or ἐκτείνειν, e. g. Æsch. Ag. 899, μακρὰν γὰρ ἐξέτεινας (see Paley ad loc.).

1260-1262. τίς...λόγων; who then, since you are here, could reasonably, at least as you enjoy, substitute silence for words? λόγων is genitive of price: cf. Æsch. P. V. 987, τῆς σῆς λατρειας τὴν ἐμὴν δυσπραξίαν ...οὐκ ἂν ἀλλάξαιμ' ἐγώ, I would not exchange my misery for the servitude. Madv. 65, a. It is possible, though less natural, to join σιγὰν λόγων, silence from words: cf. Eur. Med. 81, ἡσύχαζε καὶ σίγα λόγους, and be silent about these words.

1264. τότ' εἶδες, κ. τ. λ.: Orestes feels the reproach unconsciously conveyed in ἀέλπτως. He hastens to assure his sister that his return had been delayed only until Apollo should give the word. This conception of the avenger as awaiting in exile the divine command to act, and then promptly obeying the signal, does not appear so distinctly in the other dramatists. Æschylus represents Orestes as driven into hesitating action by the reiterated menaces of the god. In Euripides, the divine agency is kept altogether in the background. But Sophocles has placed the retribution of which Orestes was the agent not merely under the sanction, but under the direct supervision of Apollo Katharsios.

1266. ἐπόρισεν: ἐπῶρσε, the old reading, is against the metre, and probably a gloss on ἐπώτρυναν. Hermann observes that the equivalents given by Hesychius for ἐποόρισεν, viz. ὤρμησεν, ἀπέπεμψεν, look as if he had been thinking of this passage; but ἐποόρισεν too would injure the metre. Dindorf gives ἐπόρισεν, which I adopt.

1269. δαιμόνιον, κ. τ. λ., *I regard this as divine*; cf. Xen. Mem. I. 3. 5, διατῆρ δὲ τήν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα ἢ χρώμενος ἄν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι, *he trained both body and mind to a manner of life that any one employing, unless there were some divine (hindrance), might live courageously and securely.*

1273, 1274. ἴω...φανῆναι, *O thou, who hast deigned, after these dreary years, thus to appear to me in a way most welcome*: ἰδόν is acc. of kindred noun with φανῆναι (G. 159; C. 477; H. 547; Cur. 400, a; Madv. 26, 4).

1276. τί μὴ ποιήσω; *what am I not to do?* ποιήσω is a deliberative subj. (G. 256; C. 647, d; H. 720, c; Cur. 511; Madv. 121).

1278. μεθέσθαι, i. e. ὥστε μεθέσθαι αὐτῆς, expegetic infin., *so that I must lose it*: μεθίημι τι, *I allow to go from me*: μεθιμαί τινος, *I take my hand off.*

1279. ἦ...ἰδών, *verily I should be angry at even seeing this in others.* Orestes means to say that not only he will not rob her of this joy, but he will be enraged if he sees any one else trying to deprive her of it. The condition of the apodosis θυμολίμην is in the participle.

1280. ξυναίνεις; *do you accede to my wish* (that we should part no more)? Not, I think, as Schneidewin interprets, *Do you approve my plan of vengeance?* They have not come to *business* yet: that begins at v. 1288.

1283. ἔσχον ὄργάν, κ. τ. λ., *I wretched kept my passion voiceless, even hearing* (the report of his death) *without a cry.* Plumptre thus elegantly renders it:

"Then I was dumb in passionate distress,
Nor cried I, as I heard."

Various ingenious renderings have been offered for the lacuna before ἔσχον; but none of them are very satisfactory. It is not easy to mend Sophocles's rents: the patches are usually unsightly, and in this place, at least, it is better to leave it untouched.

1287. ἄς...λαθοίμαν, *which I never could have forgotten even in miseries*, i. e. even if our undertaking should fail, and the future prove less bright than I now hope, it will still be cheered by the memory of to-day — ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐσείδον.

1288–1383. The second division of the ἐπεισόδιον τρίτον. Orestes now recalls Electra to serious consultation. — Or. This is no time to dwell upon our wrongs: instruct me how I can best secure our

revenge. And when Pylades and I enter the house, let Clytæmnestra discern no joy in thy face. — *El.* Brother, all things shall be ordered as thou wishest; all my joy is from thee. As to our mother, fear not: she and I seldom meet smilingly, and now my tears of joy have had no time to dry. Thou knowest that Ægisthus is absent: command what thou wilt, and rely on my obedience. — (*Enter the PÆDAGOGUS.*) *Pædag.* Are you weary of your lives, that you prate thus at the very doors? It is well that I have stood sentinel, or your plans would have gone before you into the house. And now, Orestes, to work — all is safe; everything favors you. — *El.* Brother, who is this? — *Or.* Dost thou not remember in whose charge I was sent to Phocis? — *El. (to the Pædag.)* O thou who alone hast saved our house, was it thou who didst sentence me to despair, — thou, conscious of the happy truth? Welcome, father, — a true father to us, — in one day most hated and most loved! — *Pædag.* It is enough: we will speak hereafter of many things; now is the hour to act. Clytæmnestra is alone; — no man is in the house; but if ye tarry, a harder struggle awaits you. — *Or.* Pylades, we will enter, saluting the shrines of my father's gods. — *El.* Apollo the Destroyer, hear and aid!

1289. *καὶ μήτε μήτηρ*: it is possible that this is an allusion to the treatment of the subject by some other dramatist, who made Electra pronounce at this point a vindictive and lengthy speech. Such a speech has, in fact, been put in her mouth by Euripides; but not at such a moment as to arrest the progress of the action (*Eur. El.* 907 ff.). Compare the well-known satire in the *Phœnissæ* on the *Septem c. Thebas* (751). It is possible that in *Soph. Ant.* 223 a covert criticism of the same kind is intended.

1290, 1291. *κησιν*; cf. v. 960: *Æsch. Eum.* 728, 'Ἀργεῖος ἀνὴρ αἰδοῖς, ἐν τε χρήμασιν | οἰκεῖ πατρώοις, *moreover he is an Argive man and enjoys ancestral wealth.* The Æschylean Orestes candidly admits that pecuniary embarrassment was among his motives for an action which he considered questionable: *Cho.* 292, θεοῦ τ' ἐφετμαί, καὶ πατρὸς πένθος μέγα, — καὶ πρὸς, πιέζει χρημάτων ἀχηνία, *both the commands of God and great sorrow for my sire and besides a lack of wealth presses me.* ἀντλεῖ, *exhausts.* — ἐκχεῖ... διασπείρει, *now in prodigal expense, now in lavish waste: ἐκχεῖ* seems to denote profuse outlay on particular objects, *διασπείρει μάτην*, aimless waste.

1292. χρόνου καιρόν, *the story might debar you from observing measure in its length*: for καιρός, see v. 31, note. In the expression χρόνου καιρός, *temporis modus*, each word has its distinct and precise meaning.

1296-1298. οὕτω δ', sc. ποίει, supplied from σήμαινε, v. 1294. — νῦν refers to Orestes and Pylades. — μάτην = ψευδώς.

1301-1303. ἀλλά, *well then*. — καὶ τοῦμόν ἔσται τῆς', *my conduct also shall conform to this*; cf. Ar. *Nub.* 356, εἴπερ τινὶ κάλλω, | οὐρανομήκη ρήξατε κάμοι φωνήν, *if for any other, utter for me also a voice reaching to heaven*; O. T. 165. Cf. v. 309. — κοῦκ ἐμάς = καὶ οὐκ ἐξ ἐμαντῆς.

1304. κοῦδ' ἄν σε...βραχύ = καὶ οὐδέ βραχύ σε λυπήσασα...δεξιμῆν ἄν, κ. τ. λ., *and not even, by annoying you a little, would I be willing, &c.*: for οὐδέ thus separated from the word to which it immediately belongs, cf. *Il.* I. 354, νῦν δ' οὐδέ με τυτθὸν ἔτισεν = οὐδέ τυτθὸν ἔτισέ με.

1305. οὐ γάρ, κ. τ. λ., *I would not, for any gain to myself, says Electra, cause you a moment's annoyance; for that would ill promote our fortunes at this crisis* (lit. *for I could ill serve our present* (favoring) deity). One would rather have expected — *for you are dearer to me than myself*. But Electra has now been recalled from transport to action. Orestes is no longer merely the restored brother — he is the divinely accredited agent of that vengeance which has been the purpose of both their lives. Perfect obedience and loyalty are due to him. But they are due under a sanction even more solemn than that of natural affection; he claims them as the καθαρῆς πρὸς θεῶν ὠρημένος (v. 70).

1307. τάνθενδε = τὰ ἐκ δόμων = *quæ hic sunt*. Others understand: *the next move*, — *what is to be done next*. It is true that τοῦνθενδε seems invariably to have meant *the sequel*: see O. T. 1267: *Phil.* 895: Eur. *El.* 618, 639, etc. But τάνθενδε means *either*, 1. *the sequel*, like τοῦνθενδε: e. g. Eur. *Suppl.* 560, θάψαι δὸς ἡμῶν — ἢ δῆλα τάνθενδ' — εἰμι καὶ θάψω βίη, *permit us to bury them, or the sequel is plain, I will go and bury them by force*: or, 2. *things here*: e. g. Eur. *Bacch.* 48, ἐς δ' ἄλλην χθόνα, | τάνθενδε θέμενος εὔ, μεταστήσω πόδα, *but having arranged matters here satisfactorily I will emigrate to another land*.

1308. Αἰγισθος: according to the original plan (v. 41) the Pædagogus was to have collected information in the house on all such matters, and to have communicated it to Orestes and Pylades on their arrival. But the intended interview is anticipated by Electra's com-

munication, as the Pædagogus had been in the house since his entry with Clytæmnestra (vv. 802, 929).

1309. **δεισῆς...ὡς**: verbs of *fearing* are sometimes followed by **ὡς** or **δπως**, like verbs of *thinking*: cf. Eur. *Heracl.* 248, *μὴ τρέσῃς δπως σέ τις | σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίβη, have no fear that any one will forcibly remove you and these children from this altar*: Xen. *Cyr.* VI. 2. 30, *μὴ δεισῆτε ὡς οὐχ ἠδέως καθευθήσετε, have no fear that your sleep will not be sweet*. For the future indic. **θήσεται** after **ὡς** instead of **μή** or **δπως μή** (M. & T. 46, N. 6; C. 624, b; H. 743, a; Madv. 124, b, 2).

1310. **κάρα = πρόσωπον**: O. C. 285, *μηδέ μου κάρα | τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσης, nor beholding my marred countenance, dishonor me*: on the other hand, **δμμα** sometimes = **πρόσωπον**: O. T. 999, *τὰ τῶν τεκόντων δμμαθ' ἠδιστον βλέπειν, most sweet is it to see the faces of parents*.

1311. **ἐντέτηκε**, *has eaten into me*: cf. v. 240, note on **πρόσκειμαι**. The classical usage of the word was generally in this *bad* sense.

1313-1315. **ἐγώ**, taken closely with **ἦτις**, is forcible; cf. v. 566, **ὡς ἐγὼ κλύω**, note. — **ἰσιδόν**: Electra perhaps said **θανόντα εἰσιδεῖν Ὀρέστην**, since she had held in her hands the urn supposed to contain his mortal remains: v. 1129, *νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χερσῶν*.

1319, 1320. **ὦς, κ. τ. λ.**, “Command me,” says Electra, “to take any part, however perilous, in this enterprise: (no part which you can assign to me can be more arduous than that which I had already resolved to take, if you did not come;) *since (ὡς, quoniam) if left solitary, I would have secured one of two things (lit. I would not have failed in both things) — to save myself nobly, or nobly perish*. Cf. v. 1019. — **οὐκ ἂν δυοῖν**: cf. Thuc. I. 33, *μηδὲ δυοῖν φθάσαι ἀμάρτωσιν — ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοῦς βεβαιώσασθαι, and that they may not fail to secure one of two things, either to injure us or to establish themselves*: Dem. *Fals. Legat.* p. 388, *δυοῖν χρησίμου, κ. τ. λ.*: where see Mr. Shilleto's note: — “In an affirmative sentence we must say ‘to fail in one of two things’; but in a negative, ‘not to fail in both things’ obviously implies ‘to succeed in one or the other.’”

1322, 1324. **σιγᾶν...χωρῶντος**: these words are usually given to Orestes. The Scholiast however remarks: — *τινὲς τὸν χορὸν φασὶ λέγειν ταῦτα*; and it is usually the Chorus who call attention to the approach of a new comer. Besides, the effect of the rebuke

which the Pædagogus administers to Electra and Orestes would be injured by so recent an instance of caution on the part of the latter. — *ὡς...χωροῦντος*, since I hear some one of those within moving as if to depart: τῶν is gen. of the whole after τινός understood with which the participle agrees. For ὡς with ἐπ' ἐξόδῳ, cf. *Trach.* 531, θροεῖ | ταῖς αἰχμαλώτοις παισιν ὡς ἐπ' ἐξόδῳ, (the stranger) speaks with the captive girls as if to depart. — εἶσιτ', ὃ ξένοι: Electra now invites Orestes and Pylades to enter the house, couching the invitation in terms significant to them, but of merely conventional import to any one who may overhear her words in leaving the palace. — *ἄλλως*, especially.

1325. *Δόμων ἀπόσαιντο*: the thought expressed here is: "mournful relics such as no relative could refuse to receive, though the welcome be a sad one:" but secondarily, a nemesis which cannot be driven from the doors, and which will prove a dire visitant. The sinister *ειρωνεία* may be illustrated from Clytæmnestra's welcome of Agamemnon (*Ag.* 881-887): from the speech of Ajax to Tecmessa (*Ai.* 684-692): and from the dialogue between Neoptolemus and Philoctetes (*Phil.* 776-784).

1326. ὃ πλείστα μῦθοι: the faithful old servant scolds Electra and Orestes as if they were still children, — still subject to their παιδαγωγός. Orestes, from long habit, takes the scolding as a matter of course; but Electra, who does not recognize their mentor, is surprised: — τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον. — The freedom of speech which Athenian custom permitted to slaves was a point of contrast between Athens and Rome. Euripides, indeed, says (*Phæn.* 392), δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ, *this you have said about a slave, that he should not speak his thoughts.* But if Athenian slaves were expected to disguise their sentiments, they were not required to restrain their tongues; cf. *Dem. Phil.* III. p. 111, καὶ πολλοὺς ἄν τις οἰκέτας ἴδου παρ' ὑμῖν μετὰ πλείονος ἐξουσίας ὅ τι βούλονται λέγοντας ἢ πολίτας ἐν ἐνείαις τῶν ἄλλων πόλεων, and any one can see many of the servants among us declaring their wishes with more freedom than the citizens in some of the other states. Plutarch (*de Garrul.* c. 18), after telling a story to illustrate the reticence of Roman slaves, says: — οὕτως μὲν Ῥωμαϊκὸς οἰκέτης · ὁ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότην σκάπτων ἐφ' οἷς γεγόνασιν αἱ διαλύσεις, *thus is it with the Roman servant, but the Attic will go on digging while he tells his master the articles of the last treaty.*

1327, 1328. *πότερα...ἤ*, *have you no regard for your life, or, &c.* — *νοῦς, prudence*: the idea is, have you *discarded* prudence: — or am I to conclude that you never had any?

1329. *οὐ παρ' αὐτοῖς*, *standing, not on the brink of dangers, but in the midst and worst of them*: *παρὰ κακοῖς*, — *close alongside of*, — *on the verge of*, — *about to enter upon*. The sense of *παρὰ* with the accus. in similar phrases is not precisely the same. With the accus., it means *during*, and denotes that the crisis has actually set in.

1331 – 1333. *σταθμοῖσι* is local dative. — *τὰ δρώμενα*, *your plans*, all that you have in hand (cf. v. 85). Your plans, he says, would have been overheard and reported in the house long before you made your appearance; you would have found the enemy forewarned and forearmed.

1334. *νῦν δ'...ἐγώ*, *but as it is, I have provided for this* (lit. *I have put caution before this*): *τῶνδε* is governed by the force of the preposition in composition. This use of *νῦν* in contrasting the actual case with a supposed case is very frequent in Soph.: e. g. *O. T.* 985, *νῦν δ', ἐπεὶ | ἴῃ, πᾶσ' ἀνάγκη*, *but as it is, since she is living, there is every necessity, &c.*: ib. 1512, *νῦν δὲ τοῦτ' εἴχεσθέ μοι*, *but as it is, do you utter this prayer for me*: *O. C.* 273, *νῦν δ' οὐδὲν εἰδῶς ἰκόμην ἔν' ἰκόμην*, *but as it is, I have come where I am in utter ignorance*.

1339, 1340. *πῶς...μοι*; *in what state then will I find matters if I go in?* (lit. *how then do matters from thence stand for me going in?*) — *ἰπάρχει...τινα*, *for no one happens to know you*.

1344. *τελουμένων*, *when the end comes* (lit. *when (our plans) are being executed*); cf. Eur. *Andr.* 998, *τελουμένων δὲ Δελφῖς εἴσεται πέτρα*, *but when it is done, the Delphic rock shall know*. For the participle in the genit. absolute, without a subject, cf. *Il.* XV. 190, *ἦτοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεὶ | παλλομένων*, *when lots were cast, it became indeed my lot ever to occupy the hoary sea*: Thuc. I. 116, *Περικλῆς ὄψετο...ἐσαγγεληθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν*, *Pericles started...when it was reported that Phœnician ships were sailing against them*. Cf. the Latin *audito, cognito, edicto, petito*.

1345. *καὶ τὰ μὴ καλῶς*, *even those things that are not well*, — even the joy of Clytæmnestra, unnatural and wicked in itself, is favorable to your enterprise. By this hint alone the Pædagogus answers the question, *χαίρουσιν οὖν τοῦτοισιν*, while at the same time he reassures Orestes. — For *καλῶς* *ἔχει* used in two different senses cf. vv. 790, 1.

1347. οὐδέ γ', κ. τ. λ., *no, I cannot form an idea* (lit. *I cannot even bring* (a conjecture) *into my mind*). Not only, οὐ ξυνίημι, *it does not strike me*, but I have not even a glimmering consciousness of having seen the face before. With εἰς θυμὸν φέρειν, cf. the English, "it is borne in upon me." The phrase εἰς θυμὸν βάλλειν (*O. T.* 975), *to lay up in one's mind*, resembles εἰς θυμὸν φέρειν only in form.

1349. ποῖω : τίτι would have implied merely that Electra did not remember the *individual*; ποῖω implies that, for the moment, she does not even comprehend what *occasion* is referred to. And accordingly, Orestes proceeds to speak of it more explicitly: — οὐ τὸ Φωκέων πέδον, κ. τ. λ. Electra's thoughts are still so bewildered by the shock of sudden joy, that she has no consciousness for anything but the present. She is puzzled and confused by a sudden allusion to an incident in the past; although that incident is one of which she had been accustomed to speak repeatedly (e. g. vv. 297, 601, 1133–5, etc.). — τὸ Φωκέων : as a rule, the *attributive* genitive has the article, when the substantive of which it is the attributive has the article : e. g. τὸ τῆς ἀρετῆς κάλλος (but ἀρετῆς κάλλος). When, however, the attributive genitive is a proper name, the article may be omitted : e. g. Herod. II. 106, Ὁ Αἰγύπτου βασιλεύς. And θεοί, βροτοί, etc., are privileged in the same way : e. g. Αἰ. 118, ἡ θεῶν ἰσχύς, *ib.* v. 664, ἡ βροτῶν παροιμία. And on the other hand, in poetry the article is sometimes found with the attributive genitive only : e. g. *O. T.* 1529, πρὶν ἂν | τέρμα τοῦ βίου περάσῃ, *before he shall pass the boundary of life*. — πέδον : the accus., without εἰς or πρὸς, after verbs of *motion to*, is poetical : *O. C.* 643, δόμους στείχειν ἐμούς : *Eur. Med.* 5, πύργους γῆς ἐπλευσ' Ἴωλκίας : *Alc.* 457, δυναίμαν δέ σε πέμψαι φάος : v. 893, ἦλθον...τάφον. Cf. *G.* 162; *C.* 472, g; *H.* 551; *Cur.* 406; *Madv.* 28, a, 2.

1352. προσήυρον, *I found a true ally* (lit. *I found a loyal acquisition*) : πρὸς in προσήυρον representing the notion of *gain*. The word is rare in good Greek, προσεπειξευρίσκω or προσεξευρίσκω being preferred.

1353. μή μ' ἔλεγγε, *do not question me* : this is not, of course, an expression of impatience, but merely a way of saying : rest satisfied that such is the fact.

1356. κἀμ' : the Pædagogus saved Orestes from murder, and Electra from the calamity of losing her brother.

1357. ἔχων : ἐμοί has been conjectured; but the hands were so

commonly apostrophized in Greek poetry, that δ φίλταται χεῖρες would sound as familiar to Greek ears as δ φίλτατον κάρα, and so the transition to addressing the person *directly* would not appear harsh. Cf. *Phil.* 1004, ω χεῖρες, οἶα πάσχει, *O hands, how you suffer!* *Trach.* 1090, ω φίλοι βραχίονες, *O my dear arms!*

1358. ποδῶν ὑπηρετήμα, *O thou whose feet did most pleasant service.*

1359. Ἐληθες = ἑλάνθανες; cf. v. 222, οὐ λάθει (Dor. for λήθει) μὲν ὄργα: *O. T.* 1323, λήθεις: *Phil.* 207, λάθει: *Ant.* 532, λήθουσα. *Æsch.* (*Ag.* 39) has the Homeric λήθουμαι = λανθάνουμαι. — οὐδ' ἔφαινες, sc. τὴν ἀλήθειαν τῶν πραχθέντων. It is not true that φαίνω is ever used for φαίνομαι. There are three places where it has been usual so to take it: (1) *Æsch. Ag.* 101, τοτὲ δ' ἐκ θυσιῶν ἀγανά φαίνουσι | ἐλπίς ἀμύνει φροντίδ' ἀπληστον, *but again, by reason of the sacrifices, hope shedding a mild light averts insatiate care, where φαίνουσα = giving light*, — a metaphor suggested by v. 92, οὐρανομήκης | λαμπρὰς ἀνίσχει, *flame rises high as heaven*: (2) *Eur. El.* 1233, ἀλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων | φαίνουσι τινας δαίμονες, *but yonder above the topmost dwellings some deities shed a radiance* (said of the bright appearing of the Dioscuri): (3) *Theocr.* II. 11, ἀλλὰ, Σελάνα, | φαῖνε καλόν, *but, Selene, give a fair light.*

1360. ἔργ' ἔχων, *possessed of facts*, as we say, i. e. knowing them; cf. *Ant.* 9, ἔχεις τι κελθήκουσας, *do you know and have you heard anything.*

1361. πατέρα: the rhythm is peculiar; but the emphasis and pause on πάτερ help it out. A tribrach in the 3d place is rare, and when it is used, the verse should have both cæsuras: e. g. *Eur. Tro.* 497, πᾶσι τῶν ἀδίκων | ἀδὸκ|ῖμ ὄβ|ζοῖς ἔχειν.

1362, 1363. ἴσθι...κάφλησ', *but know that you especially of men I loathed and loved, &c.*: Electra might well have hated him (ἤχθηρα), not because he had the misfortune of being κακάγγελος, but because (when acting his part to Clytæmnestra) he had spoken of his tidings as happy news (v. 666, σοὶ φέρων ἤκω λόγους|ἠδέεις); and had shown vexation when Clytæmnestra did not at once rejoice (v. 772, μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν).

1364. τοὺς ἐν μέσῳ λόγους, *the history of the past* (lit. *the intermediate topics*), i. e. topics referring to the interval since we last met; cf. *O. C.* 583, τὰ λοιπὰ αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ | ἢ λῆστω ἴσχεις ἢ δι' οὐδενὸς ποιεῖ, *you crave the last needs of mortality* (i. e. burial rites); *but for its present needs you have no memory, or else no care*: where τὰ ἐν

μέσῳ = the things of the interval between this present time and your death.

1365. ἴσαι, just as many; cf. *Ant.* 142, ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλαις | ταχθέντες ἴσαι πρὸς ἴσους, for seven captains arrayed against seven gates, equals against equals: *Eur. I. A.* 262, but more usually with ἀριθμὸν or ἀριθμῶ added, e. g. *Eur. Suppl.* 661, ἴσους ἀριθμὸν.

1367. σφῶν = νῶν in v. 1297, *Orestes* and *Pylades*. — ἐννέπω γε, I warn you at least, i. e. whether you choose to take my advice or not. *Hermann*, followed by *Wunder* and *Schneidewin*, reads ἐννέπω γῶ, "quia γε neque si ad ἐννέπω neque si ad σφῶν referatur tolerabilem sensum præbet." Cf. *Phil.* 1293 (*Neoptolemus* has restored the bow to *Philoctetes*, and *Odysseus* is entering his protest in the name of the Greeks at *Troy*), ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυπίστοποι, and I (as I can do nothing else) protest against it, as the gods are my witnesses. — τοὶν παρεστῶτων, who stand here.

1370. τούτοις refers to ἀνδρῶν in v. 1369, the servants of the establishment, who, according to the *Pædagogus*, are now busied out of doors: ἄλλοι τούτων σοφώτεροι means the body-guard of *Ægisthus*, who, as an unpopular usurper, would not venture far from home without such an escort.

1371. ἄλλοισι, with πλείοσιν, = more than these besides.

1372, 1373. λόγων, gen. of quality or characteristic (C. 440) with εἶη τοῦργον, and expresses the thought: this work admits of no more words (lit. this work—if you do your duty—would be a matter of no more protracted words at all). *Madv.* (54, b) calls it a descriptive gen. οὐδέν is acc. of specification. Cf. v. 1491: *Plat. Apol.* p. 28 A, ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν *Μελήτρου* γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας, that I am not unjust towards the indictment of *Meletus* seems to me to involve no protracted defence: *Eur. Andr.* 551, οὐ γὰρ, ... | σχολῆς τόδ' ἔργον, for this is not a matter of leisure.

1374. χωρεῖν depends on ἔργον ἐστὶ (opus est), supplied from τοῦργον. — πατῆρα: cf. v. 411, ὦ θεοὶ πατῶν, συγγενεσθέ γ' ἀλλὰ νῦν. — ἔδη, statues: it is clear that the proper meaning of ἔδος was, an image of a god placed in a small shrine. Thus *Dionys Halicarn.* (I. 47) uses ἔδη to translate the Roman penates: τοὺς δὲ ἄλλους παῖδας *Alveias* παραλαβὼν καὶ τὸν πατέρα καὶ τὰ ἔδη, but *Aeneas* seizing the rest of the sons, and the father, and the penates. Compare *Ilium in Italiam portans victosque penates*.

1375. **πρόπυλα** : the Homeric **πρόθυρον**, *vestibulum*, in which images of the gods were placed, e. g. that of Cybele, Hermes, Artemis, and of Apollo *προστατήριος*, v. 637. To this custom refers *Æsch. Ag.* 502, *σεμνοὶ τε θᾶκοι δαίμονές τ' ἀντήλιοι*, and *holy judgment seats and deities that face the sun*.

1378. **ἀφ' ὧν ἔχοιμι**, with *what offerings I had*. — **προδότην** takes the accusative **σε** since **προδότην** = **ἰκνούμην**; cf. v. 911, note on *πρὸς θεούς*.

1379. **Δύκαι**; cf. v. 7, note; v. 655. — **ἐξ οἶων ἔχω**, with *such vows as I can make*. — Brunck: *cum verbis, quæ sola habeo*; but **ἐξ οἶων ἔχω** seems rather to mean that she mentally promises to Apollo such offerings as she can make.

1383. **τάπιτίμια τῆς δυσσεβείας**, *the penalties of impiety*.

1384–1397. This is the **στάσιμον τρίτον**; cf. v. 473, note. *Chor.* The Erinyes, the patient sleuth-hounds on the track of guilt, have all but come up with their prey. Already the avenger has passed under the roof that shelters the murderess; and Hermes son of Maia leads him, shrouding the deed in darkness to the end.

1384. **προνέμεται**, *moves forward*; the word is well chosen to express a gradual and regular advance towards an appointed end: **προνέμεσθαι** is lit. *to graze onwards*, i. e. to move forward as cattle do in grazing. The middle is not found elsewhere.

1385. **δυσέριστον** = **δύσμαχον**; it cannot mean *the blood of unholy strife*, though Liddell and Scott thus render it; for that is precisely what the Chorus did not think it: nor could the verbal **δυσέριστον** = **δύσερις**. — **αἶμα φουσῶν**: cf. *Eur. I. T.* 288, *ἡ δ' ἐκ χιτῶνων πῦρ πνέουσα καὶ φόνον | περὶ οἰς ἐρέσσει*, but *she (the Fury) breathing from her garments fire and murder rows with her wings*.

1386. **δωμάτων ὑπόστεγοι**, *beneath the roofs of the palace*; the genitive depends on **στέγη** in **ὑπόστεγος**.

1387. **κύνες**: *Æsch. Cho.* 1043, *σαφῶς γὰρ αἶδε μητρὸς ἔγκοι κύνες*, *for these are evidently the vengeful hounds of my mother*.

1390. **τοῦμδν...δνειρον**: the sanguine presentiment expressed at vv. 473 ff.: *εἰ μὴ ἔγωγ παράφρων μάντις ἔφυν, ...εἰσω ἂ πρόμαντις Δίκα*, κ. τ. λ.: cf. v. 495. — **φρενῶν**: the attributive genitive goes closely with **δνειρον**, forming one compound notion, and **τοῦμδν φρενῶν δνειρον** may be translated, *my presentiment*: cf. *Od.* XIV. 197, *ἐμὰ κήδεα θυμοῦ*, *my mental cares*: *Soph. Ant.* 793, *ρεῖκος ἀνδρῶν ξίναμιον*, *strife*

of kindred. — **αἰωρούμενον**, in *suspense*: Thuc. II. 8, ἡ τε ἄλλη Ἑλλάς μετέωρος ἦν ξυμιοσῶν τῶν πρώτων πόλεων, and the rest of Greece was in *suspense* on account of the conflict of the leading states.

1392. **ἐνέρων δολιόπους ἀρωγός**: Plumptre renders it: "the subtler-paced avenger of the dead": **δολιόπους**; as the oracle had enjoined: cf. v. 37.

1393. **ἀρχαιοπλοῦτα**: the epithet reminds us that Orestes has not only to avenge blood, but to eject the usurper.

1394. **νεακόνητον**, bearing in his hands keen death. Comp. Tennyson's *Dream of Fair Women*: *The bright death quiver'd at the victim's throat*: **νεακόνητον**, Doric for **νεηκόνητον**, newly whetted (**ἀκονάω**, to whet). Cf. *Ai.* 820, σιδηροβρώτι θηγάνη νεηκονής, newly whetted on the steel-consuming whetstone. Two possible objections to the word require notice: 1. As regards metre (although the rejectors of **νεακόνητον** have not, as far as I know, raised this difficulty). In the strophe, v. 1385, the 2d syllable of **μετᾶδρομοι** might be long, but to all appearance is actually short, **μετᾶδρομοῖ | κᾶκῶν || πᾶνουργη|μαῖτων** | forming a dochmiac dimeter (see *Metres*, v. 1240). Now the 2d syllable of **νεακόνητον** can only be long. We have therefore to suppose an iambic tripod, **νεᾶκ|δνητ|όν αἰμ||**, substituted for the first dochmiac metre. It does not seem improbable, however, that, where a syllable in the strophe, though actually short, was potentially long (or *vice versa*), the antistrophe had the benefit of the doubt. Compare, for instance, vv. 1246 and 1266. In v. 1246 **ἀν᾽φ᾽λδῶν** might, by epic prosody, be **ἀν᾽φ᾽λδῶν**; and on the strength of this possibility we have in v. 1266 **τᾶς πᾶρῶς ἔτ|**. 2. It may be objected that **νεακόνητον αἶμα** is an impossible expression. But it should be remembered, in the first place, that Greek lyric poetry tolerated extreme boldness and even confusion of metaphor. In the next place, the tragic sense of **αἶμα** was complex: e. g. *Æsch. Cho.* 918, **ἐπει δὲ πολλῶν αἱμάτων ἐπήκρισε | τλήμων Ὀρέστης**, but since the unfortunate Orestes has reached the furthest point in many deeds of blood: *Eur. Phœn.* 1503, **τρισαὶ φέρουσα τὰδ' αἵματα σύγγονα**, bearing these three kindred corpses. The strict meaning of **νεακόνητον αἶμα** is, a deed of blood for which the courage has been freshly whetted; cf. **τεθηγμένος**. The remark of the old grammarians that Sophocles used **αἶμα** for a sword was absurd enough to have discredited **νεακόνητον**. *Dind.* and *Herm.* read **νεοκόνητον**, lately slain, and comp. *Eur. El.* 1172, **νεοφόνους ἐν αἵμασιν**. To

νεοκάνητον there are two objections : 1. *The form.* Verbal adjectives in *-τος* are formed from the tense root of the 1 aor. pass. by adding *-τος* and dropping the augment : e. g. *ἐτιμήθην, τιμη-τός, ἤρέθην, αἰρε-τός*. If *καίνω* had a 1 aor. pass. it would be *ἐκάνθην*, and the adj. would be *νεόκαντος* : cf. *νεόρραντος (βαίνω)*. 2. *The sense.* How can Orestes be said to have *newly shed blood* on his hands, while he is still advancing to the deed (*παράγεται*)? The case is not mended by reading (*ὥστε*) *ἔχειν* : since, clearly, the verse ought to describe some *actual* circumstance of the avenger's advent. In this short ode all is preparation and suspense. An expression that asked us to conceive the crisis as past would be misplaced. No artist, in painting the calm before a storm, would introduce wet grass or riven trees.

1396. *Ἑρμῆς* : Electra had already invoked him to take his part in the vengeance : cf. v. 111. As *Πομπαιός* he ushers in Orestes, — even as, afterwards, he conducted him from Delphi to Athens, *Eum.* 90,

Ἑρμῆ, φύλασσε, κάρτα δ' ὦν ἐπώνυμος
Πομπαιός ἴσθι, τόνδε ποιμαίνων ἐμὸν
ικέτην.

“O Hermes, guard him ; true to that thy name
Be thou his Guide, true shepherd of this man,
Who comes to me as suppliant.” — PLUMPTRE.

— *δῶλον σκότῳ κρύψας*, *darkly hiding his cunning* ; for *Hermes* was the god of stratagems : *Od.* XIX. 394,

Αὐτόλυκον
δὲ ἀνθρώπους ἐκέκαστο
κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν
Ἑρμείας,

“Autolycus
who excelled

All men in craft and oaths ; such was the gift
Conferred on him by Hermes.” — BRYANT.

Cf. *Phil.* 133, *Ἑρμῆς θ' ὁ πέμπων Δόλιος ἡγήσασατο νῶν*, and *may the messenger Mercury, the God of wiles, be our guide.*

1398-1510. This is the *ἔξοδος*, = *μέρος ὄλον τραγῳδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος*, *Arist. Poet.* 12. 25. (*Enter ELECTRA as ἐξάγγελος from the house*, vv. 1398-1441.) *El.* The deed is being done ; let us wait and listen. *Chor.* What are they about? *El.* *She* is busied with the urn, and *they* stand close beside her. (*CLYTEMNESTRA'S shrieks are heard from within. Enter ORESTES with a reeking sword, v.*

1422.) *El.* Has she died? *Or.* Your mother will never vex you more... *Chor.* Hush, Ægisthus comes. *El.* (to ORESTES and PYLADES). Back into the house! *Chor.* Screen yourselves in the vestibule. *Or.* Fear not; we shall succeed. *El.* Leave the reception of Ægisthus to me. (ORESTES and PYLADES quit the stage by the middle door of the palace. Enter ÆGISTHUS, v. 1442.)

1399. πρόσμενε: the juxtaposition of ὦ γυναῖκες... πρόσμενε is authorized by a common Greek idiom: e. g. Ar. *Pax*, 383, εἰπέ μοι, τί πάσχειτ' ὠνδρες; tell me, what do you men suffer? Dem. *Phil.* I. p. 43, ἢ βούλεσθε, εἰπέ μοι, περιούντες αὐτῶν πυνθάνεσθαι; or do you wish, tell me, going about to inquire of these?

1400. ἡ μὲν, she, i. e. Clytæmnestra: Electra never speaks of her mother, except in such expressions as ξὺν τῇ ταλαίῃ μητρὶ—μήτηρ ἀμήτωρ, &c.

1401. κοσμεῖ, dresses — the urn, by wrapping it in the coverings which were removed only just before interment: see *IL.* XXIII. 252,

ἐτάριοιο ἐνηέος ὄστέα λευκὰ
ἀλλεγον ἐς χρυσεὴν φιάλην καὶ δίπλακα δημόν,
ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν,

"Gathered the white bones of their gentle friend,
And laid them in a golden vase, wrapped round
With caul a double fold. Within the tents
They placed them softly, wrapped in delicate lawn." — BRYANT.

The *fat* (δημόν) answered the purpose of the unguents used in later times. *Ib.* XXIIV. 793,

ὄστέα λευκὰ λέγοντο . . .
καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες,
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσι.
αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν,

For the white bones,
they gathered them
And placed them in a golden urn. O'er this
They drew a covering of soft purple robes,
And laid it in a hollow grave." — BRYANT.

1404. αἰαῖ, κ. τ. λ.: in the *Choëphoræ* Ægisthus is the first to meet his doom. The Chorus tell him that he will find the messengers from Phocis in the house. He leaves the stage, and presently his dying shriek is heard (v. 854). The interior of the palace is then disclosed. Orestes, rushing to the γυναϊκῶν, meets Clytæmnestra

leaving it; she sees the corpse of Ægisthus, and recognizes Orestes. A dialogue follows, till, with the words *ἐκαρες δὲ οὐ χροῖ, καὶ τὸ μὴ χρεῶν πάθε, you slew one whom you ought not, and so suffer what you ought not* (to suffer), Orestes despatches her. Thus the fate of Clytæmnestra is prominent in Æschylus, — the fate of Ægisthus in Sophocles. In the *Electra* of Euripides, the death of Ægisthus (killed by Orestes at a distance from the scene of the play) is reported by a messenger (vv. 774 – 858). Clytæmnestra is slain in the herdsman's cottage by Electra and Orestes. The Chorus remain on the stage, and hear her dying shrieks (vv. 1165 – 67).

1406. **βοῶ τις**: for this sinister meaning of **τις**, cf. *Ai.* 1138, **MEN.** *τοῦτ' εἰς ἀλίαν τοῦπος ἔρχεται τινί, this word is likely to be mischief to some one* (i. e. σοί); *Ant.* 751, *AI.* *ἡδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά, she then will die, and, dying, will destroy some one*, i. e. ἐμέ.

1407. **δύστανος**: the word expresses, not sympathy with Clytæmnestra, but merely agitation; cf. v. 902 (Chrysothemis describing her joy at finding a trace of Orestes), *κεῦθός τ' ἀλαίην ὡς εἶδον, ἐμπαλεῖ τί μοι | ψυχῇ σύνηθες ἄμμα.*

1409. **Ἀγισθε**: the Æschylean Clytæmnestra calls on the name of Ægisthus with like passion, — at the sight of his corpse: *ὄμοι, τέθνηκας, φίλτατ' Ἀγισθοῦ βία.* Both dramatists have contrived that her guilty love should declare itself in the hour of her punishment.

1410. **μάλ' αὖ**, *again, and loudly*: in **μάλ' αὖ — μάλ' — αὖθις — μάλα** merely renders the **αὖ** more emphatic: e. g. *ὄμοι, μάλ' αὖθις, αἰαίν I say it. — ὄ τέκνον, κ. τ. λ.*: cf. *Eur. El.* 1165, *ὦ τέκνα, πρὸς θεῶν μὴ κτάνητε μητέρα, O children, by the gods, do not slay your mother.*

1411. **ἐκ σέθεν**: for **ἐκ**, cf. v. 264, note.

1413. **ὄ πόλις, κ. τ. λ.**, *ill-fated realm and race, now is it the doom of the hour that ye fade, still fade*, i. e. the slow blight which for generations has wasted the dynasty of Mycenæ must this day destroy two more scions of the Pelopid house, — Clytæmnestra and Ægisthus. Schneidewin understands *τάλαινα γενεά* as that branch of the family which Ægisthus represented, viz. the Thyestidæ (as opposed to the Atreidæ); but *γενεά* seems to mean rather the Pelopid house collectively. The Chorus, although sympathizing with the triumph of Orestes, deplore that destiny — that curse inherent in the family — which has entailed murder after murder. Cf. vv. 509 ff., where the Chorus say, *εἴτε γὰρ ὁ ποντισθεῖς | Μυρτίλος ἐκοιμάθη — οὐ τί πω |*

ἔλιπεν ἐκ τοῦδ' οἴκου | πολύπονος αἰκία. Cf. v. 10, πολύφθορόν τε δῶμα Πελοπιδῶν τόδε — πόλις, the Argive realm, of which Mycenæ was the capital, and of which the fortunes were bound up with those of the Pelopidæ.

1416. Αἰγίσθφ γ' : the MSS. have θ' instead of γ', making the idea of the sentence when written out : would that you might receive a blow and at the same time Ægisthus. Better, as Woolsey suggests, retain the γ' and sc. ὦμοι εἴη, and translate thus : *would that Ægisthus had "woe is me" together with you!*

1419. τελοῦσι, *are at work* : τελοῦσι no doubt involves the idea of τελοῦνται, inasmuch as the curses are working themselves out ; but τελοῦσι, as used here, cannot be compared with the phrases εἶ τελεῖ, ὅπη τελεῖ, &c. (Æsch. *Pers.* 227, *Theb.* 656, *Cho.* 1010), where τελεῖ is impersonal as well as intransitive. — ἀραί : cf. v. 111, note. — ζῶσιν : cf. v. 244, note : v. 840, note.

1420. παλῖρρυτον : Herm. and Brunck, πολῖρρυτον. Bothe first restored παλῖρρυτον, *retributively shed*. For this force of πάλιν in composition, cf. *Od.* I. 379, Αἰ κέ ποθι Ζεὺς δῶσι παλιντιτα ἔργα γενέσθαι, *if Jove shall ever grant that deeds shall meet with retribution*. But in Eur. *El.* 1155, παλῖρρους δίκαι is merely *recoiling justice*. — ὑπεξαυροῦσι, *drain* ; cf. Eur. *Hipp.* 633, δλβον δωμάτων ὑπεξελάων, *draining the wealth of the house*.

1423. θνηλῆς, *the sacrifice of Ares*, since Ares delights in bloodshed ; cf. Æsch. *Ag.* 819, Ἄτης θνηλαὶ ζῶσι, *the sacrifices of Ate are alive* (Herm. for the vulg. θνέλλαι) : *Henry IV.* Part. I. Act. IV. Sc. 1,

Let them come ;

They come like sacrifices in their trim,
And to the fire-eyed maid of smoky war
All hot and bleeding will we offer them :
The mailed Mars shall on his altar sit
Up to the ears in blood.

For the genitive of fulness, cf. *Madv.* 57 a. So βρῦειν, ἀνθεῖν, βρίθασθαι, στείναςθαι. — οὐδ' ἔχω λέγειν, *and I cannot describe it*, i. e. utterance fails me. The words in their natural and obvious meaning seem sufficiently appropriate to the Chorus, as expressing the terror and dismay of a mere spectator. Erfurdt proposed ψέγειν. Hermann (quoting *Il.* IV. 539) gives a singular interpretation of ψέγειν : "I cannot complain (of the extent to which their χεῖρ is φουλα)" : i. e.

“they have dyed their swords in a satisfactory manner”:—“ut verba illa ad cruorem, quo isti sunt affatim conspersi, referantur.”

1424. κυρεῖτε; so Elmsley, for κυρεῖ δέ: the plural seems most in unison with v. 1398, ἄνδρες: 1400, τί νῦν πράσσουσιν; 1422, πάριον οἶδε: 1430, ὦ παῖδες (Orestes and Pylades): 1433, βᾶτε: 1435, τελοῦμεν. If κυρεῖ δέ were read, it would mean literally, Orestes, now (δέ) how goes it? For this δέ, serving merely to give animation to a question, cf. Xen. Cyr. V. I. 4, εἰπέ μοι, ἔφη, κύνας δὲ τρέφεις, tell me, said he, are you now rearing dogs?

1424, 1425. τάν...καλῶς, all within the house is well: τάν = τὰ ἐν. — ἐθέτισεν, prophesied: the calm confidence with which the Sophoclean Orestes reposes on the oracle which authorized his deed is in striking contrast with the remorse which seizes the Orestes of the Choëphoræ after the slaughter of his mother (Cho. 1010 seq.).

1427. ὧς: for the future indicative with ὧς instead of μή after a verb of fearing (M. & T. 46, N. 6; C. 624, b; H. 743, a; Madv. 124, b, 2). — μητρῶνον λήμα, your proud mother: the good meaning of λήμα is unknown to Sophocles, who uses the word only in three places.

1428. After ἀτιμάσα ποτέ some words have fallen out, viz.: a dochmiac metre, — — — — | — — (= αἰαῖ ἰῶ | στέγαῖ, v. 1404), and an iambic trimeter, spoken by Electra; also an iambic trimeter spoken by Orestes. Their general tenor and connection may have been somewhat as follows:—

ΗΔ. τέλεον, ὦ πάτερ,
πρῶτον τόδ' ἤδη σὼν πάλαισιν ἐρινύων.
ΟΡ. καὶ δευτέρον γ' εἴκα νικήσειν τάχα.

1429. ἐκ προδήλου, ex manifesto: after ἐκ προδήλου an iambic trimeter (= v. 1409) has fallen out, perhaps to this effect: ΟΡ. τί φής; ἐδέρχθης ποῦ τὸν ἐχθιστὸν βροτῶν;

1430. ὦ παῖδες, κ. τ. λ., O youths, will you not go back? Cf. v. 1220, note.

1431. ἐφ' ἡμῖν, in our power: Hermann remarks that since Clytæmnestra, in v. 1411, has the words οἰκτερε τὴν τεκοῦσαν, Orestes should here have the words τὸν ἀνδρ' ἐφ' ἡμῖν οὗτος. But this distribution, Hermann adds, is not necessary; and, in disregard of strict symmetry, he decides on giving the words ἐφ' ἡμῖν οὗτος to Electra.

1433. βᾶτε κατ' ἀντιθύρων, make for the vestibule: κατὰ with geni-

tive = *down upon*, e. g. *Il.* XIII. 504, *αἰχμὴ δ' Αἰνείαο κραδαιομένη κατὰ γαίης | ἔχετο*, and *down upon the ground went the quivering spear of Æneas*. The sense of *κατά* in *κατ' ἀντίθυρον* — that of moving upon a point — is not found in classical prose; but it appears in later Greek, e. g. Herodian says *κατὰ σκοποῦ τοξέειν* (VI. 17, 19). The notion of *κατά* in such phrases is that of intent, swift motion towards an object on which the eye is fixed. Thus, in the phrase *κατὰ σκοποῦ τοξέειν*, the arrow is conceived as *swearing* on the mark. *ἀντίθυρον*, *vestibule*: the word is found in two other places: (1) *Od.* XVI. 155,

οὐδ' ἄρ' Ἀθήνην

λῆθεν ἀπὸ σταθμοῖο κιῶν Εὐμῆαιος ὕφορβος,
ἀλλ' ἦ γε σχεδὸν ἦλθε δέμας δ' ἦϊκτο γυναικί,
καλὴ τε μεγάλη τε, καὶ ἀγλαὰ ἔργ' εἰδυίη.
στῆ δὲ κατ' ἀντίθυρον κλισίης Ὀδυσσῆϊ φανείσα,

“Not unperceived by Pallas went
Eumæus from the lodge. She came in shape
A woman beautiful and stately, skilled
In household arts the noblest. Near the gate
She stood, right opposite, Ulysses saw.” — BRYANT.

(2) Lucian, *Alex.* c. 16. In both these, *ἀντίθυρον* means manifestly a *vestibule* or *porch*. I do not know, then, on what authority Hermann states that *ἀντίθυρον* was “locus in ædibus interior, oppositus foribus”: i. e. a sort of hall. The Chorus urge Orestes and Pylades to *make for* the vestibule, not, to *stay* in the vestibule: from the *ἀντίθυρα* they are to pass through the doors into the house.

1434. *νῦν... πάλιν*, sc. *εὖ θῆσθε*: the order is *ὡς, εὖ θέμενοι τὰ πρῖν, νῦν τάδε πάλιν* (*εὖ θῆσθε*): *πάλιν*, *likewise*.

1435. *ἦ νοεῖς*, *hasten on the path you meditate*, i. e. if you have formed a plan (as your confident *τελοῦμεν* implies), set about it at once.

1439. *δὲ ὠτός*, *in his ear*: the phrase implies soft, whispering tones; cf. Eur. *Med.* 1139, *δὲ ὠτων δ' εὐθὺς ἦν πολλὸς λόγος*, κ. τ. λ., and at once there was much conversation in our ears, &c. — *ὡς ἠπίως*, *with seeming kindness* (not like *ὡς ἀληθῶς, ὡς ἐπιτύμως*, *in very truth*, &c.).

1440, 1441. *λαθραῖον δίκας ἀγῶνα*, *the hidden struggle with his doom* (lit. *the ordeal of retribution*), i. e. the retributive ordeal, = *πολιμνον ἀγῶνα*.

1442-1510. *Enter ÆGISTHUS*. *Æg.* Who can tell me where to find the Phocian strangers? (*To ELECTRA*.) Ah, thou — thou who hast been so troublesome — doubtless thou knowest. *El.* Of course

I do. The event affects me nearly. *Æg.* Where, then, are the strangers? *El.* Within, with their kind hostess. *Æg.* And do they in truth report Orestes dead? *El.* Thou canst see the corpse. *Æg.* Silence, and throw wide the gates, that all malcontents may see the corpse of him in whom they hoped. (*The interior of the palace is disclosed by the ἐκκύκλημα. ORESTES and PYLADES are discovered in the ἐρκειὸς αὐλή. A sheeted corpse lies on a bier, and ORESTES stands beside it.*) *Æg.* O Zeus, thy hand has been here! Take the face-cloth from the face, that I may make a kinsman's farewell to the dead. *Or.* It is for thee to lift the veil. *Æg.* (*lifting the veil, recognizes CLYTEMNESTRA*). What do I see? into whose toils have I fallen? *Or.* Thou hast confounded the living with the dead. *Æg.* It is Orestes, — but hear me speak. *El.* Brother, let him speak no more. *Or.* Enter the house before me, that thou mayest die where thou slewest my father. *Chor.* O race of Atreus, after what long sufferings this day's effort has delivered and restored you!

1443, 1444. οὓς φασ', κ. τ. λ., *who they say announces, &c.* — βίον λελοιπῶθ', *has lost his life.*

1445 - 1447. σὲ κρίνω, *I ask you*; cf. *Ant.* 442, *Ai.* 586. — μάλιστα... φράσαι, *and (that you) knowing most about it can tell me*; the ἄν is used with the second infinitive, because there is a condition (if you choose) implied.

1448. συμφορᾶς, κ. τ. λ.: this is the first of several passages conveying a double meaning, one to Ægisthus, which hurries him unconsciously to his doom; and another to the Chorus and spectators, who know what has occurred and realize what is to come. Electra intends Ægisthus to understand: *for else I should be a stranger to the affliction of the nearest of my relatives (τῶν ἐμῶν τῆς φιλάτης, sc. Κλυταιμνήστρας)*: i. e. as a daughter, I must naturally sympathize with my mother's bereavement by her son's death. But the Chorus and the spectators are meant to understand: *for else I should be a stranger to the most joyful event (τῆς φιλάτης συμφορᾶς) in the fortunes of my kindred (τῶν ἐμῶν = Ὀρέστου)*, i. e. my brother's return. We may translate the sentence: *for else I should be a stranger to an event that affects my own most keenly.*

1450. ἄν εἴεν, the optative of courtesy: in such cases the condition (if I might ask) is understood. Ægisthus, mollified by Electra's dutiful language, uses the polite optative with ἄν, here virtually

equivalent to εἰς. Plato and Aristotle supply frequent examples of εἰη ἄν used instead of ἐστί, merely to avoid the harshness of a dogmatic assertion.

1451. κατήνυσαν, (the messengers are) *within, having given the despatch to their kind hostess*: κατήνυσαν φίλης προξένου means lit. *they have reached, gained a kind hostess*, = ἐπέτυχον. The inner meaning of Electra's words is of course, φίλην γὰρ πρόξενον κατήνυσαν (*confecerunt, κατέκτειναν*). For the irony, compare Lady Macbeth's words when Duncan's arrival is expected — *He that's coming Must be provided for* (Act I. Sc. 5). Cf. v. 1325. The verb κατανούειν is used of accomplishing a distance, or with εἰς, of *arriving* at a place: e. g. κατήνυσαν νητ ἐς Ἀῆμον, Herod. VI. 140. Hence, from the notion of *attaining* the object of one's pursuit, it is construed with a genitive in the sense of ἐπέτυχον.

1452. ὡς ἐτητύμως, *in very truth*.

1453. οὐκ, ἀλλά, i. e. οὐκ (ἡγγειλαν μόνον), ἀλλά καί, κ. τ. λ.; cf. Ar. *Ran.* 103, HP. *σὲ δὲ ταῦτ' ἀρέσκει*; ΔΙ. *μὴ, ἀλλὰ πλεῖν ἢ μαίνομαι*: HER. *Do these phrases please you?* BAC. *Nay, I am more than frantic with delight*. — οὐ λόγῳ μόνον; as if he had said, οὐκ ἀλλὰ καὶ ἔργῳ, οὐ λόγῳ μόνον, θανόντα ἀπέδειξαντο. By the use of ἐπέδειξαν, ἔργῳ becomes unnecessary; and for the sake of this economy, the unsuitableness of ἐπέδειξαν to the second clause, οὐ λόγῳ μόνον, has been overlooked.

1454. ἐμφανῆ, sc. τὸν θανόντα.

1455. πάρεστι δῆτα, (the corpse) *is there indeed*: Ægisthus used πάρεστι impersonally = *licetne?* Electra replies, πάρεστιν ὁ νεκρός. — καὶ μάλα, *and verily*: cf. 1178, note. — ἀζηλος θέα, *an undesirable sight*: Electra refers to the corpse of Clytæmnestra as an unwelcome sight to Ægisthus; he understands her to refer to the dead body of Orestes as a sad sight for herself. Cf. Æsch. *P. V.* 249, ὧδ' ἐρρόθυμσμαι, Ζηνὶ δυσκλεῆς θέα, *I am thus coerced, a sight shameful for Zeus*.

1456. πολλὰ χαίρειν, κ. τ. λ., *you have made me very happy* (lit. *you have bidden me* (authorized me) *to rejoice much*): the nearest parallel to this singular use of πολλὰ χαίρειν is perhaps *Ai.* 112, χαίρειν, 'Αθάνα, τὰλλ' ἐγὼ σ' ἐφίεμαι, *Minerva, I bid you to be happy in all else*, i. e. in nothing else will I interfere with you.

1457. τυγχάνει: so Herm., Brunck, and others. Dindorf's τυγχάνου is from Suidas, s. v. χαρτός, and the Laur. MS.; but the

indicative is surely better. With *τυγχάνοι* the sense must be, "You *would* rejoice, *supposing that* these things were joyful to you": whereas *χαίροις ἄν* clearly means, "pray rejoice."

1458. *κἀναδαεκνύται*, i. e. *ἄνοιξαι πύλας ὥστε ἀναδαεκνύται τὰ ἔνδον*: the *ἐκκρέκλημα* now discloses the interior court of the palace, with the altar of Zeus Herceius.

1459. *Μυκηναίοισιν Ἀργείοις τε*, i. e. the inhabitants of the royal city in particular, and of the realm in general. Æschylus deserts Homer in making the town of Argos, and not Mycenæ, the royal seat; cf. *supra*, v. 161, *ἀ κλεινὰ γὰρ...Μυκηναίων*. — *ὄρᾶν*, exegetical infinitive.

1462, 1463. *στόμια, βίη*; cf. Æsch. *P. V.* 1029,

τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ
λιταῖς· δακῶν δὲ στόμιον ὡς νεοζυγῆς
πῶλος βιάζει καὶ πρὸς ἠνίας μάχει,

"For still thy heart, beneath my showers of prayers,
Lies dry and hard! — nay, leaps like a young horse
Who bites against the new bit in his teeth,
And tugs and struggles against the new-tried rein."

MRS. BROWNING.

Ib. 689, *ἀλλ' ἐπηνάγκαζέ νιν | Διὸς χαλινός*, *the bit of Jove compels him*. — *μηδὲ πρὸς βίαν...φύση φρένας*, *be compelled to be wise* (lit. *nor perforce beget wisdom*); cf. *O. C.* 804, and *Ai.* 1077.

1464. *τελείται*, *it is done*, i. e. your precept of submission and obedience has been obeyed (with the ulterior meaning, I have discharged my part in the scheme of vengeance). — *τῷ χρόνῳ*, *at length*.

1465. *τοῖς κρείσσοσιν*, *my superiors*, meaning Orestes and Pylades, a reference for which *συμφέρειν* (= *ὁμοσεῖν*) is more convenient than a word expressive of *submission*. Ægisthus understands it as referring to Clytæmnestra and himself.

1466. *δέδορκα, κ. τ. λ.*, *O Zeus, I behold the spectacle of a corpse fallen not without the jealousy of the gods* (i. e. it is the *φθόνος*, the displeasure of the gods, which has struck down Orestes): *but if Nemesis attend the speech, I unsay it* (i. e. if it is presumptuous for one mortal to say this of another, I retract). By the invocation of Zeus, Ægisthus makes the sense of *φθόνος* distinct. Orestes might be supposed to have incurred this *φθόνος* in two ways: (a) as the son of Agamemnon, and the inheritor of his fatal ὕβρις: cf. *Ag.* 727–746: (b) by

vaunting threats against Ægisthus and Clytæmnestra: cf. v. 779. Tyrwhitt and Brunck read εἰ πεπτωκός, and translate: "I see a corpse which — Nemesis apart — has *happily* fallen; but if Nemesis *does* attend the word, I unsay it." This version establishes a perfect symmetry between ἀνευ φθόνου μὲν (= *modo invidia absit verbo*) and εἰ δ' ἔπεισι Νέμεσις; but the *sense* is a fatal drawback. That kinsman should greet the corpse of kinsman so inappropriately as to say that the event was *happy*, would have shocked Greek feeling too grossly. Even in a soliloquy it would appear revolting and improbable. As it is, Ægisthus speaks in the presence of unfriendly critics. His language is therefore guarded and specious. "O Zeus, *thy* hand has been here; but it is not for me to judge my fellow-mortal. Remove the face-cloth; he was my enemy, but still my kinsman, and he shall receive the tribute of a kinsman's sorrow."

1467-1469. Νέμεσις: cf. v. 792, note. — τοι, almost = γοῦν: the τὸ συγγενές τοι here corresponds with Clytæmnestra's δεινὸν τὸ τίκτεν ἔστιν, v. 770. — κάπ' ἐμοῦ = καὶ ἐπ' ἐμοῦ, *in my case* (on my part) also; cf. Ar. *Plut.* 100, ἀφετόν με νῦν· ἴστων γὰρ ἤδη τὰπ' ἐμοῦ, *let me go now, for you know all that I can tell you*: Plat. *Rep.* V. p. 475 A, εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν, *if you wish, he said, to take me as an instance*; not καὶ ἀπ' ἐμοῦ, since ἀπό, after verbs of *receiving, deriving* (injury or benefit), is usually applied not to persons, but to things. — θρήνων: in prose, θρήνος is the dirge sung by professional mourners during the laying out of the corpse and when it was borne forth for burial: cf. Luc. *de Luctu*, c. 20. These mourners were usually Carian women, Hesych. Καρίναι· θρηνηδοὶ μουσικαί. The wailing of the relatives was οἰμωγή, κωκυτός, Luc. *de Luctu*, c. 12.

1470. βάσταξε, *lift it*. — οὐκ ἐμόν, *not my part*: to Ægisthus, Orestes is hitherto merely the Φωκεύς ξένος (v. 1442).

1471. προσηγορεῖν: cf. Lucian, *de Luctu*, c. 13, where he is describing the sorrowful farewells addressed to the deceased during the laying out of the remains. This salutation during the laying out of the body must not be confounded with the final farewell *at the grave*, which farewell often appears in sepulchral inscriptions: see Böckh, *Corp. Inscr.* I. 571, the Latin, *vale, vale, vale*: Virg. *Æn.* II. 644, *sic positum affati discedite corpus*.

1475. ἀγνοεῖς, *do you not know?* Ægisthus is dismayed and bewildered.

1476, 1477. ἀρκυστάτους, properly *hunting-nets, toils*, a term specially appropriate in the case of one who has been *trapped, snared*: see *Æsch. Pers.* 99,

φιλόφρων γὰρ ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν
εἰς ἀρκύστατ' Ἄτα.

"For Até, fawning and kind, at first a mortal betraying,
Then in snares and meshes decoys him." — PLUMPTRE.

Æschylus uses *δικτυον, γάγγαμον* (*Ag.* 349–353), and *ἀμφίβληστρον* (*Cho.* 483) — all *fishing-nets* — in the same sense; but the metaphor is more graphic in *ἀρκύστατα*, which suggests the *decoying* as well as the *taking* of the victim: see the passage quoted above, *Æsch. Pers.* 99. — *πέπτωχ'* = *πέπτωκα*. — οὐ γὰρ αἰσθάνει, κ. τ. λ., *for do you not all this while understand that you are conversing with the living as with the dead?* i. e. that you are talking with *Orestes living*, whom you believe to be dead.

1479. ξυνήκα τοῦπος: precisely as, in the *Choëphoræ*, *Clytæmnestra* recognizes *Orestes* on the same hint: *Cho.* 871, ΚΑ. τί δ' ἐστὶ χρῆμα; τίνα βοήην ἴσθης δόμοις; ΟΡ. τὸν ζῶντα καίνεω τοὺς τεθνηκότας λέγω. ΚΑ. οἱ γὼ ξυνήκα τοῦπος ἐξ αἰνιγμάτων. CLYT. *What is the matter? what uproar are you making in the house? DOM. I say the dead are slaying the living. CLYT. Alas! I understand your meaning from your dark hints: ξυνήκα*, aor. translated as present. Cf. v. 668.

1481. καὶ μάντις, κ. τ. λ., *so true a seer too, and yet fooled so long?* ("You have guessed the truth most sagaciously; it is strange that you did not see through the trick sooner"): καὶ goes with μάντις, and adds point to the sarcasm, "so gifted a diviner also," i. e. in addition to your *other* perfections, of which I was already aware. On account of the strong emphasis on μάντις, this seems preferable to taking καὶ (1) with ὄν, in the sense of *καίπερ*, or (2) with ἐσφάλλου in the sense of *κῆτα*.

1483. κἄν σμικρόν, *if only a few words*. καὶ ἄν, κἄν, came to mean *if only, at least*, by the following process: (1) Instead of saying, *καὶ εἰ τοῦτο ποιοίην, εἰ ἄν ποιοίην*, the Greeks usually said, *καὶ ἄν, εἰ τοῦτο ποιοίην, εἰ ποιοίην*. (2) From the accident of its position in such sentences, between *καὶ* and *εἰ*, ἄν itself came to be regarded as an integral part of the formula *καὶ εἰ*, and *κἄν εἰ* was used (ungrammatically) for *καὶ εἰ*: e. g. *Plat. Meno*, p. 72 c, *κἄν εἰ πολλὰ (αἱ ἀρεταὶ) εἰσὼν, ἐν γε τι εἶδος ταῦτ' ἄπασαι ἔχουσιν*, *even if the virtues are many, they all*

have one and the same form at least. (3) *κᾶν* *εἰ* having come to be used for *καί* *εἰ*, *etiāmsi*, it was only going a step further to use *κᾶν* alone for *καί*, *etiāmsi*: e. g. Soph. *Ai.* 1077, ἀλλ' ἄνδρα χρῆ...δοκεῖν πεσεῖν ἄν κᾶν ἀπὸ σμικροῦ κακοῦ, but a man must think that he may fall even by a trifling evil. Thus πάρες μοι κᾶν σμικρὸν εἰπεῖν is lineally descended from a sentence of this type: καὶ ἄν, εἰ σμικρὸν μοι παρεῖης εἰπεῖν, εὐ παρεῖης.

1485, 1486. τί γὰρ...φέρει; for what advantage could that one of men, involved in calamities, who is on the brink of death, gain from delay? βροτῶν is genitive partitive with ὁ μέλλων, and χρόνου is genitive of source. For the idea involved in σὺν κακοῖς μεμυγμένων, cf. Shelley, *The Cenci*, Act V. Sc. 4,

"Be constant to the love
Thou bearest us; and to the faith that I,
Though wrapt in a strange cloud of crime and shame,
Lived ever holy and unstained."

1488. ταφεύσιν, *buriers*, i. e. dogs and birds to devour his remains; cf. *Æsch. Theb.* 1014; Soph. *Ant.* 1081.

1489. ἀποπτον ἡμῶν, *away from our sight*; cf. *Æsch. Theb.* 1015, ἐξω βαλεῖν (i. e. beyond the wall): and thus in Soph. *Ant.* 419, the corpse of Polyneices lies in the πεδῖον. Cf. *Od.* III. 257, where Nestor tells Telemachus what punishment Menelaus would have inflicted on Ægisthus, if he had found him alive in Argos: τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν | κείμενον ἐν πεδίῳ ἐκὰς ἀστεος, at least both dogs and birds would have devoured him, lying on the plain far from the city.

1491. λόγων...ἀγών, *the question at issue is no longer one of words*. Woolsey (note *ad loc.*) gives the order of the words, as follows: ὁ ἀγὼν οὐ νῦν ἐστὶν (ἀγὼν) λόγων. The noun λόγων is a genitive of characteristic (C. 440) or, as some editors call it, a "descriptive genitive."

1493. ἐς δόμους: at v. 1458 the ἐκκύκλημα had disclosed the interior court of the palace, with the altar of Zeus Herceius. From this court, open to the sky, Ægisthus is now commanded to pass on into the house, i. e. into the men's apartments, which opened upon the court.

1494, 1495. πρόχειρος = ἔτοιμος, *promptus*. — μὴ τάσσει, *dictate not*; cf. *Ant.* 663. — ἐνθαπερ, i. e. ἐκεῖσε ἐνθαπερ; cf. v. 270, note. This avoided the shock that would have been given to a Greek audience by a stage death-scene, and at the same time fulfilled the exactness of the retributive justice of the gods.

1497, 1498. *πᾶσ' ἀνάγκη*, *absolutely necessary*. — *τήνδε τὴν στήνην*, *this house*; cf. v. 10, *πολύφθορόν τε δῶμα Πελοπιδῶν τόδε*, and note. — *τά τ' ὄντα καὶ μέλλοντα*, *both the present and future*: in these words Ægisthus ignores the fact that his impending doom had been brought on by special and personal guilt. He ascribes it to the workings of the hereditary curse, which for generations had visited the sins of the fathers upon the children. He speaks of his own death as merely a link in a long chain of inevitable horrors, past and to come. And these horrors he dexterously calls the *woes of the Pelopidae*, — that common stock to which Ægisthus the Thyestid and Orestes the Atrid alike belong, — thus appealing, as a last hope, to large family sympathies. Had Orestes deigned a fuller answer, he would have reminded Ægisthus, first, that there were no *μέλλοντα κακά* for the family, inasmuch as its account with the *Ἄρα* would be closed by this righteous vengeance; and, secondly, that the present case was not the case of Ægisthus the Pelopid *versus* the destiny of the race, but of Agamemnon's murderer against Agamemnon's avenger.

1499. *τὰ γούν σ'*, *yours at all events*, sc. *κακά*: Sophocles elides *σά* even if it is emphatic.

1500. *ἀλλ'...ἐκόμπασας*, *but this skill* (in divination, sc. *τὴν μαντικὴν*) *that you boast your father did not have*: “Agamemnon, at any rate, was no prophet,” Ægisthus retorts: “he fell into *my* clutches as unsuspectingly as I have fallen into yours.” The appeal to *τὸ συγγενές* (v. 1499) having failed, Ægisthus throws up the game, and boasts of his crime in this taunt.

1502. *ἀλλ' ἔρφ'*, *move on*: *ἔρπε* is constantly addressed to a person who is loitering, e. g. Eur. *Med.* 402.

1503. *ἦ μὴ φύγω σε* = *ἦ (προστάσας τοῦτο) μὴ φύγω σε*; *what! (do you do this) lest I escape you?* i. e. “do you suppose that I am likely to escape *now*?” Ægisthus bitterly asks. Himself suspicious by nature, he imputes suspicion to Orestes, and at the same time derides that suspicion as absurd. — *καθ' ἡδονήν*: i. e. *where and when you like*: “part of your punishment,” says Orestes, “is that everything shall be settled for you; you shall not have the arrangement of a single circumstance connected with your death.” Ægisthus had hinted that he would rather be killed in the court; to which Orestes had replied, *μὴ τάσσει*, v. 1495.

1504. *τοῦτο* = *τὸ θανεῖν*: the idea is, “I am bound to reserve

death for thee in all its bitterness," i. e. to make it the last bitter drop in a cup bitter from the first.

1505. *εὐθύς*, *immediate*, i. e. before their crimes are full-blown. Cf. *Measure for Measure*, Act. II. Sc. 2, —

"Those many had not dared to do that evil,
If the first man that did the edict infringe
Had answer'd for
His deed."

1506. *γε*: the position of *γε* is owing to the words *πέρα πρᾶσσειν* being regarded as forming a single notion; as if it had been, *δοτις ὑπερβαίνειν γε θέλει τοὺς νόμους*.

1507. *κτείναν*, explanatory of *τήνδε δίκην*, and emphatic by position. — *τὸ πανούργον*, *crime*.

1508–1510. *σπέρμ' Ἀτρέως*: the dynasty of the Atreidæ has been restored by the victory of Orestes over the usurping Ægisthus, the representative of the Thyestidæ. — *ὡς...ἐξήλθες*, *how hardly, after great suffering, hast thou emerged in freedom*, i. e. delivered from the bondage of the curse. — *τελεωθέν*, *crowned with peace*, made whole, restored to prosperity; cf. *O. C.* 1085.

METRES.

77. *Paræmiac.* See v. 88. *Iō* is a spondee, as in v. 150.

86-102 = 103-120. *Anapæsts.* V. 1, a monometer; vv. 3, 4, *paræmiacs* of the spondaic sort; the rest, dimeters.

121-136. *Metres* of the first strophe: Vv. 121, 122. *ω παῖ | παῖ δὺσ|τᾶνδᾶτᾶς*: spondee, spondee, choriambus. *Glyconic verse.* — V. 123. *τᾶκεῖς | ᾠδ ἄκῶρεστ|δν οἰμῶγᾶν*: spondee, choriambus, “*epitritus.*” *Ἐπίτριτος* = “in the ratio of 4 to 3”: hence, *ἐπίτριτος ποῦς*, a foot made up of a spondee, = 4 metrical “times,” and a trochee or iambus, = 3 “times.” V. 123 is another variety of *Glyconic.* — Vv. 124, 125. *τῶν πᾶλᾶι | ἐκ δόλερ|ᾶς ἄθῆ|ᾠνᾶτα*: dactylic tetrameter. — V. 126. *Trimeter iambic* with tribrach in 5th place. — V. 127. *ὄλοιτ εἰ μοῖ | θ̣.μῖς | τᾶδ αὐδᾶν*: epitritus, iambus, bacchius. This combination is called an *antispaestic* verse. (*Dind. Metr. Trag. Græc.* p. 99.) The *ἀντίσπαστος* (“drawn in opposite directions”) is properly a foot compounded of iambus and trochee: e. g. *ἄμαρτημᾶ.* — V. 129. *ὦ γενέθλα | γενναῖῶν*: choriambus, molossus. — Vv. 130-133. *Dactylic tetrameters.* — V. 134. *Hexameter* with dactyl in 6th place. — V. 135. *εἶ|τῆ μ ᾠδ | ἄλυεῖν*: iambus, iambus, bacchius. *Anacreontic verse.* — V. 136. *αἰαῖ | ἰκνοῦ|μαῖ*: iambic penthemimer.

Verses 137-152 have the same metres as 121-136.

153-172. *Metres* of the second strophe: V. 153. *οὔτοῖ | σοῖ μούνη|ᾶ τῆκν|δν*: anapæstic dimeter, spondaic and catal. — V. 154. *ἄχῶς ἐφ|ἄνη | βροδῶν*: iambic tripodia. — V. 155. *πρὸς δτι | σὺ τῶν | ἐνδ|δν εἰ | πῆρισσ|ᾶ*: a pair of iambic penthemimers. — V. 156. *οἷς ὄμῶ|θῆν εἰ | καῖ || γδνᾶ|ξῦναῖμ|ος*: the same. — Vv. 157, 158. *Dactylic hexameter.* *Ἰφιδάσσα* takes the digamma (*Il. IX.* 145). — V. 159. *κρῦπτᾶ*

τ | ἄχῶν | ἐν ἦβ|α : iambic tripod^a hypercatal. — V. 160. ὀλβίος ὦν | ἄ κλένω : pæon, molossus. These verses are called *λοχιορρωγικοί*, "with broken hips," limping. — V. 162. δέξεται, κ. τ. λ. : dactylic tetrameter. — V. 163. βῆματί, κ. τ. λ. : iambic trimeter catal. — V. 164. ὦ γ ἔγω | ἀκάματ|ἄ πρῶσ|μῆνοῦσ | ἄτεκν|ος : same. — V. 165. τυλαῖν | ἀνῆμφ|εὔτ|ῶσ αἰ|ἔν οἶχν|ω : same as vv. 155, 156. — V. 166. δᾶκρυσί, κ. τ. λ. : dactylic tetrameter. — Vv. 167–170, same. — V. 171. αἰεῖ μὲν | γᾶρ πῶθει : bacchius and cretic. — V. 172. πῶθῶν δ οὐκ ἀξί|ροι | φᾶνῆραι : epitritus, iambus, bacchius. Antispastic verse, like v. 127.

Verses 173–192 = 153–172.

193–212. Metres of the third strophe : Vv. 194, 195, 197, 198, 199, 201, 203, 206. Anapæstic dimeters. — Vv. 193, 196. Do., catalectic. — V. 204. Single anapæstic metre. — V. 205. τοὺς ἔμοῶς ἰδέ πατήρ : a variety of dochmiac. The normal dochmiac is — — — — (Dind. *Metr.* p. 100). — Vv. 207, 208. αἰ τὸν | ἔμον εἰλ|ον βί|ον||, προδῶτον | αἰ μ ἄπ|ῶλεσ|αν : a pair of trochaic dimeters catal. — V. 209. οἷς θεῶς | ὁ μέγας | ὀλύμπ|ῖος : iambic dimeter. — V. 210, the same. — V. 211. Dactylic tetrameter. — V. 212. τοῖαδ ἄν|ῦσαντ|ἔς ἐργ|α : iambic dimeter catal.

Verses 213–232 = 192–212.

233–250. Metres of the epode : Vv. 233–235. Anapæstic dimeters catal. — Vv. 236, 237. Dactylic tetrameters. — Vv. 238–242. Anapæstic dimeters acatal. — V. 243. ὄξυτόνων | γῶν : choriambus, iambus ; a dochmiac verse. — V. 244. εἰ γᾶρ ὁ μὲν | θᾶνῶν || γᾶ τ ἔ καὶ οὐδ|ἔν ὦν : a pair of dochmiac verses. — V. 245. κείσεται τᾶλ|ᾶς : trochaic penthemimer. — V. 246, the same. — V. 247. δῶσοῦσ | ἀντί-φῶνοῦσ | δίκᾶσ : spondee, choriambus, trochee ; a glyconic verse. Cf. note to v. 121 on metre of vv. 121–123. — V. 249. ἔρροι τ | ἄν αἰδ|ῶσ : iambic penthemimer. — V. 250. ἀπάντων τ εὐ|σέβει|ἄ θνατῶν : epitritus, iambus, bacchius ; an "antispastic" verse.

472–487. Metres of the strophe : Vv. 472, 473. εἰ μῆ | γῶ παρᾶ-φρῶν || μάντις ἔφῦν | καὶ γνῶμασ : spondee, choriambus ; choriambus, molossus. — V. 474. Choriambus, iambus. — V. 475. εἰσῖν, κ. τ. λ. : trochaic tripod^a. — V. 476. Δίκα, κ. τ. λ. : iambic trimeter. — V. 477. μέτεῖσ|ἔν ὦ | τ ἔκν|ῶν οὐ|μάκρου | χρῶνοῦ : iambic penthemimer ; iambic tripod^a. — V. 478. Iambic tripod^a. — V. 480. ἀδύπνωδῶν | κλυούσαν : choriambus, amphibrachys. — V. 481. Trochaic dimeter catal. —

Vv. 482, 483. οὐ γὰρ | πῶτ' ᾧ|μῶαστεῖ γ | ὄ φῦσ|ᾶς Ἐλλᾶν|ῶν ἀνάξ : iambic dimeter, followed by molossus and cretic. The two latter form an "ischiorrhogic" verse. See note, above, at v. 160. — Vv. 484, 485. οὐδ' ᾧ | πᾶλαι|ᾶ, κ. τ. λ. : the same, a bacchius (ὄς ἀμφᾶκ) replacing the molossus. — V. 486. ᾧ | νῦν κἀτ'ἐπέφν|ἐν αἴ|σχισταῖς | ἐν αἰκίαις : choriambus, iambus ; spondee, epitritus (see note, above, at v. 123). The syllable ᾧ before the choriambus is termed an ἀνάκρουσις or "back-stroke," preparatory to the rhythm getting under way. (Note that in the antistrophe, v. 503, ὄς εὐ | κἀτ'ᾶσχησεῖ corresponds to σχισταῖς | ἐν αἰκίαις. The same license is found in *O. T.* 1092 (δέ ταῦτ | ἄρεστ εἰῆ, as compared with antistrophe, v. 1109, αἰς πλείστ|ᾶ σὺμπαῖ|εῖ).

Verses 488–503 = 472–487.

504–515. The epode. See v. 233, note. — 504. Metres of the epode : With the exception of vv. 507, 513 (cretics), these verses are *ισχιορρωγικά* (note, above, at v. 160), in four varieties : (1) Vv. 504, 506, 508, 509. ὦ πέλοδ'ᾶ | ᾧ πρῶσθ'ἐν : pæon, molossus. (2) Vv. 505, 515. πᾶλῦπῶνδ' | ἰππεῖᾶ : the foot called *προκελευσματικός* and a molossus. (3) Vv. 510, 511. πᾶγχρῦσῶν | ἐκ δίφρων : two molossi. V. 512. πρῶρριζῶς | ἐκρίφθεις : an "antibacchius," a molossus. (4) V. 514. ἐλίπ'ἐν ἐκ | τοῦδ' οἴκου : pæon quartus, molossus.

823–836. Metres of the first strophe : Vv. 823, 824. ποῦ πῶτ'ε | κῆραῖν|οἶ διὸς ἦ | ποῦ φᾶῖθῶν : dactyl, iambus, two choriambi ; a choriambic verse. — V. 825. ἀλιῶς εἶ | ταῦτ' ἐφῶρων|τες : choriambic dipodia hypercatal. — V. 826. κρῦπτ|οῦσῖν ἔκῆλ|οι : choriambus, with ἀνάκρουσις (see v. 486, note), and a hypercatal. syllable. — V. 829. ὦ | παῖ τί δᾶκρῦ|εις : the same. — V. 830. μῆδ'|ἐν μέγ' αὖσ|ης : the same. — Vv. 832–836. εἶ | τῶν φᾶν'έρως | ...μᾶλλῶν ἐπέμ|βᾶσει : choriambic heptameter, commencing with ἀνάκρουσις and finished with a trochee.

Verses 837–848 = 824–836.

849–859. Metres of the second strophe : V. 849. δειλαῖᾶ || δειλαῖ|ῶν κῦρ|εις : cretic, trochaic penthemimer. For δειλαῖᾶ, cf. Eur. *Suppl.* 278 (vv. 271–285 being a series of dactylic hexameters), ἀνθ'ῶμαῖ | ἀμφίπ'ἰτ|ροῦσᾶ τῶ | σὺν γῶνῦ | καὶ χεῖρᾶ | δειλαῖᾶ. — Vv. 850–852. Anapæsts. — V. 853. εἰδδ'μ'ἐν ᾧ|θρήνεις : choriambus, spondee. — V. 854. μῆ μ'ε' σῦν | μῆκέτ'ἰ : cretic verse. — V. 855. πᾶρᾶγᾶγῆς | ἰν οὔ : pæon quartus, iambus. This and v. 853 are varieties of the

dochmiac; cf. 205, 243, 244. — V. 857, 858. $\pi\acute{\alpha}\rho\epsilon\iota\sigma|\acute{\iota}\nu \ \acute{\epsilon}\lambda\pi|\acute{\iota}\delta \parallel \acute{\omega}\nu$
 $\acute{\epsilon}\tau\acute{\iota} | \kappa\omicron\upsilon\iota\delta\acute{\omicron}\tau\acute{\omicron}\kappa|\acute{\omega}\nu$: an iambic penthemimer, followed by half a pen-
 tameter. This verse is called an *λαμβέλεγος*. — V. 859. $\epsilon\upsilon\pi\acute{\alpha}\tau\rho\acute{\iota}\delta\acute{\omega}\nu$
 $\tau | \acute{\alpha}\rho\acute{\omega}\gamma\alpha\acute{\iota}$: choriambus, bacchius. Cf. vv. 480, 496.

Verses 860–870 = 849–859.

1058–1069. Metres of the first strophe: V. 1058. $\tau\acute{\iota} | \tau\omicron\upsilon\varsigma \ \acute{\alpha}\nu\acute{\omega}\theta\acute{\epsilon}\nu |$
 $\phi\rho\acute{\omicron}\nu\acute{\iota}\mu\omega\tau\acute{\alpha}\tau|\omicron\upsilon\varsigma \ \omicron\acute{\iota}\omega\omicron\upsilon\varsigma$: 1st and 3d, epitritus secundus (note on v. 123);
 2d, pæon tertius. The rhythm is that of an Ionic verse (properly
 — — — — | — — — — | — — — —, e. g. Hor. *Od.* III. 12); and so Dind.
 calls it, *Metr. Trag.* p. 104. — Vv. 1059, 1060. $\acute{\epsilon}\sigma\delta\rho\acute{\alpha}\mu\acute{\epsilon}\nu|\omicron\acute{\iota} \ \tau\rho\acute{\omicron}\phi\acute{\alpha}\varsigma$
 $\kappa\eta\delta|\acute{\omicron}\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma \ \acute{\alpha}\phi | \acute{\omega}\nu \ \tau\acute{\epsilon} \ \beta\lambda\acute{\alpha}\sigma\tau\acute{\omega}$: 1st and 3d, pæon tertius; 2d and 4th,
 epitritus secundus. — Vv. 1061, 1062. $\sigma\acute{\iota}\nu \ \acute{\alpha}\phi \ \acute{\omega}\nu \ \tau \ \delta\upsilon\nu|\acute{\alpha}\sigma\acute{\iota}\nu \ \epsilon\upsilon \ \rho\acute{\omega}\sigma|\acute{\iota}$
 $\tau\acute{\alpha}\delta \ \omicron\upsilon\kappa | \acute{\epsilon}\pi \ \acute{\iota}\sigma\acute{\alpha}\varsigma | \tau\acute{\epsilon}\lambda\omicron\upsilon\mu|\epsilon\nu$: pæon tertius, epitritus secundus (Ionic):
 anapæst, iambic penthemimer. — V. 1063. $\acute{\alpha}\lambda\lambda \ \omicron\upsilon | \tau\acute{\alpha}\nu \ \delta\acute{\iota}\omicron\varsigma \ \acute{\alpha}\sigma\tau\rho |$
 $\acute{\alpha}\pi\acute{\alpha}\nu$: spondee, choriambus, iambus; glyconic verse. — V. 1064: the
 same. — V. 1065. $\delta\acute{\alpha}\rho\acute{\omicron}\nu | \omicron\upsilon\kappa \ \acute{\alpha}\pi\acute{\omicron}\nu\eta\tau|\omicron\iota$: glyconic verse. Cf. v. 121.
 — Vv. 1068, 1069. $\delta\acute{\omicron}\pi\acute{\alpha} \ \tau\omicron\iota\varsigma \ \acute{\epsilon}\nu|\acute{\epsilon}\rho\theta \ \acute{\alpha}\tau\rho\epsilon\acute{\iota}\delta\alpha\acute{\iota}\varsigma \parallel \acute{\alpha}\chi\delta\rho\epsilon\upsilon\tau|\acute{\alpha} \ \phi\acute{\epsilon}\rho\omicron\upsilon\sigma |$
 $\acute{\omicron}\nu\epsilon\acute{\iota}\delta|\eta$: the same.

Verses 1070–1081 = 1058–1069.

1082–1089. Metres of the second strophe: V. 1082. $\omicron\upsilon\delta\epsilon\acute{\iota}\varsigma | \tau\acute{\omega}\nu$
 $\acute{\alpha}\gamma\acute{\alpha}\theta\acute{\omega}\nu | \gamma\alpha\rho$: glyconic. Cf. v. 1065. — V. 1083. $\zeta\acute{\omega}\nu \ \kappa\acute{\alpha}\kappa|\acute{\omega}\varsigma \ \epsilon\upsilon\parallel\kappa\lambda\epsilon\acute{\iota}$
 $\acute{\alpha}\nu | \acute{\alpha}\iota\sigma\chi\upsilon\nu|\acute{\alpha}\acute{\iota} \ \theta\acute{\epsilon}\lambda|\epsilon\iota$: trochaic trimeter catal. — V. 1084. $\nu\acute{\omega}\nu\eta\mu\acute{\omicron}\varsigma$
 $\acute{\omega} | \pi\acute{\alpha}\acute{\iota} \ \pi\acute{\alpha}\acute{\iota}$: choriambus, spondee. — Vv. 1085, 1086. $\acute{\omega}\varsigma \ \kappa\acute{\alpha}\acute{\iota} | \sigma\acute{\upsilon}$
 $\pi\acute{\alpha}\gamma\parallel\kappa\lambda\alpha\upsilon\tau\acute{\omicron}\nu \ \acute{\alpha}\acute{\iota}|\acute{\omega}\nu\acute{\alpha} | \kappa\omicron\upsilon\acute{\iota}\delta\acute{\omicron}\nu | \epsilon\acute{\iota}\lambda\omicron\upsilon$: iambic dipodia: trochaic dipodia
 catal.; trochaic tripodia. — Vv. 1087, 1088. $\tau\acute{\omicron} \ \mu\acute{\eta} \ \kappa\alpha\lambda\acute{\omicron}\nu$, κ. τ. λ.:
 iambic tetrameter. — V. 1089. $\sigma\acute{\omicron}\phi\acute{\alpha} \ \tau | \acute{\alpha}\rho\acute{\iota}\sigma\tau|\acute{\alpha} \parallel \tau\acute{\epsilon} \ \pi\acute{\alpha}\acute{\iota}\varsigma | \kappa\acute{\epsilon}\kappa\lambda\eta\sigma|\theta\acute{\alpha}\iota$:
 two iambic penthemimers.

Verses 1090–1097 = 1082–1089.

1232–1250. Metres of the strophe: Vv. 1235, 1236, 1238, 1243,
 1244. Iambic trimeters. — V. 1233. $\gamma\acute{\omicron}\nu\acute{\alpha}\acute{\iota} | \sigma\acute{\omega}\mu\acute{\alpha}\tau\acute{\omega}\nu \parallel \epsilon\mu\acute{\omicron}\acute{\iota} | \phi\acute{\iota}\lambda\tau\acute{\alpha}$
 $\tau\acute{\omega}\nu$: dochmiac dimeter. This measure — — — — — is the dochmius
 proper, of which there are varieties; see note on v. 205. — V. 1234.
 $\acute{\epsilon}\mu\acute{\omicron}\lambda\acute{\epsilon}\tau \ \acute{\alpha}\rho\tau|\acute{\iota}\omega\varsigma$: pæon quartus, iambus; a dochmiac verse; cf. v. 855.
 V. 1239. $\acute{\alpha}\lambda\lambda \ \omicron\upsilon \ \tau\acute{\alpha}\nu | \text{Αρτῆμιν τᾶν αἰῆν} | \acute{\alpha}\delta\mu\eta\tau\acute{\alpha}\nu$ (cf. v. 512). This
 is a trimeter of *λαμβοὶ ἰσχιορρωγικοί*, i. e. admitting spondees in the
 even places. Brunck read, $\acute{\alpha}\lambda\lambda \ \omicron\upsilon | \mu\acute{\alpha} \ \tau\acute{\alpha}\nu \ \gamma | \acute{\alpha}\delta\mu\eta\tau|\acute{\alpha}\nu \ \acute{\alpha}\acute{\iota} | \acute{\epsilon}\nu \ \text{Αρ}$
 $\tau\acute{\epsilon}\mu\mu\upsilon$, for the sake of stricter conformity to the trimeter at v. 1260.
 But *ἄδμητον* or *ἄδμητῶν* would be required to make the conformity

perfect, though Brunck defends $\acute{\alpha}\delta\mu\eta\tau\acute{\alpha}\nu$ as a Doric license. — V. 1240. $\tau\omicron\delta\acute{\epsilon}\ \mu\check{\nu}\ \omicron\upsilon\ | \ \pi\omicron\tau\ \acute{\alpha}\xi\|\acute{\iota}\omega\sigma\omega\ | \ \tau\rho\epsilon\sigma\alpha\acute{\iota}$: a dochmiac dimeter; cf. vv. 1233, 1234. — V. 1241. $\pi\epsilon\acute{\rho}\iota\sigma\sigma\ | \ \delta\upsilon\nu\ \acute{\alpha}\chi\theta\|\omicron\sigma\ \acute{\epsilon}\nu\delta\omicron\nu\ | \ \gamma\upsilon\nu\alpha\acute{\iota}\kappa\omega\upsilon\ | \ \delta\upsilon\nu\ \acute{\alpha}\epsilon\acute{\iota}$: iambic dipodia and three bacchii. — V. 1245. $\delta\tau\delta\tau\omicron\tau\omicron\ | \ \tau\omicron\tau\omicron\ |$: dochmiac; cf. vv. 1234, 1265. — Vv. 1246, 1247. $\acute{\alpha}\nu\check{\zeta}\phi\epsilon\lambda\omicron\nu\ | \ \acute{\epsilon}\pi\acute{\epsilon}\beta\acute{\alpha}\lambda\acute{\epsilon}\varsigma\ || \ \omicron\upsilon\ \pi\omicron\tau\acute{\epsilon}\ \kappa\acute{\alpha}\tau\|\acute{\alpha}\lambda\upsilon\sigma\acute{\iota}\mu\omicron\delta\nu$: dochmiac dimeter of four proceleusmatici (— — —) and a pæon primus. The antistrophic verse (1266) has a pæon also in the first place. — Vv. 1248, 1249. $\omicron\upsilon\delta\acute{\epsilon}\ \pi\omicron\tau\acute{\epsilon}\ | \ \lambda\eta\sigma\delta\mu\acute{\epsilon}\nu\delta\nu\ \eta\mu\acute{\epsilon}\tau\epsilon\rho\delta\nu$: pæonic trimeter. — V. 1250. $\omicron\acute{\iota}\delta\nu\ \acute{\epsilon}\phi\upsilon\ | \ \kappa\acute{\alpha}\kappa\omicron\nu$: dochmiac verse; cf. note on vv. 243, 244.

Verses 1253–1270 = 1232–1250.

1273–1287. Metres of the epode: V. 1273. $\acute{\iota}\omega\ | \ \chi\rho\delta\omega\check{\nu}\ || \ \mu\acute{\alpha}\kappa\rho\acute{\omega}\ | \ \phi\acute{\iota}\lambda\tau\acute{\alpha}\tau\acute{\alpha}\nu$: iambic dipodia and dochmiac (cf. v. 1233). — V. 1274. $\delta\delta\delta\nu\ \acute{\epsilon}\pi\|\acute{\alpha}\xi\|\acute{\iota}\omega\sigma\alpha\varsigma\ || \ \omega\delta\acute{\epsilon}\ | \ \mu\omicron\acute{\iota}\ \phi\acute{\alpha}\nu\|\eta\nu\acute{\alpha}\acute{\iota}$: a pair of trochaic tripodia; cf. v. 475. — V. 1275. $\mu\eta\ \tau\acute{\iota}\ \mu\acute{\epsilon}\ | \ \pi\delta\lambda\upsilon\pi\omicron\nu\|\delta\upsilon\nu\ \omega\delta\ | \ \acute{\iota}\delta\omega\nu$: iambic dimeter. — Vv. 1276, 1277. $\tau\acute{\iota}\ \mu\eta\ | \ \kappa\omicron\acute{\iota}\eta\sigma\|\acute{\omega}\ || \ \mu\eta\ \mu\ \acute{\alpha}\pi\|\delta\omicron\sigma\tau\epsilon\rho\|\eta\sigma\eta\varsigma$: iambic penthemimer, followed by trochaic tripodia. — V. 1278: the same. — V. 1279. Iambic trimeter. — V. 1280. $\xi\upsilon\nu\alpha\acute{\iota}\nu\epsilon\acute{\iota}\varsigma\ | \ \tau\acute{\iota}\ \mu\eta\nu\ \omicron\upsilon$: bacchii. — Vv. 1281, 1282. $\omega\ \phi\acute{\iota}\lambda\acute{\alpha}\acute{\iota}\ | \ \acute{\epsilon}\kappa\lambda\upsilon\delta\omega\nu\ || \ \acute{\alpha}\nu\ \zeta\gamma\|\omega\ \omicron\upsilon\delta\acute{\epsilon}\ \acute{\alpha}\nu\ | \ \eta\lambda\pi\acute{\iota}\sigma\ | \ \alpha\upsilon\delta\acute{\alpha}\nu$: two dactyls; trochaic dimeter. Hermann inserts $\lambda\rho'$ before $\acute{\alpha}\nu$, making $\acute{\epsilon}\kappa\lambda\nu\omicron\nu\ \dots\ \alpha\upsilon\delta\acute{\alpha}\nu$ an iambic trimeter catal. — V. 1283. Imperfect verse. — V. 1284. $\acute{\alpha}\nu\alpha\upsilon\delta\|\delta\upsilon\nu\ \omicron\upsilon\|\delta\acute{\epsilon}\ \sigma\upsilon\nu\ | \ \beta\delta\acute{\alpha}\ \kappa\lambda\upsilon\omicron\upsilon\|\sigma\acute{\alpha}$: iambic dimeter hypercatal. — V. 1285. $\tau\acute{\alpha}\lambda\alpha\acute{\iota}\nu\|\acute{\alpha}\ \nu\upsilon\nu\ \delta\ | \ \acute{\epsilon}\chi\omega\ | \ \sigma\acute{\epsilon}\ \pi\rho\omicron\upsilon\|\phi\acute{\alpha}\nu\eta\varsigma\ | \ \delta\acute{\epsilon}$: iambic trimeter catal. — V. 1286. $\phi\acute{\iota}\lambda\tau\acute{\alpha}\tau\|\acute{\alpha}\nu\ \acute{\epsilon}\chi\|\acute{\omega}\ \pi\rho\delta\sigma\|\omicron\psi\acute{\iota}\nu$: trochaic dimeter. — V. 1287. $\acute{\alpha}\varsigma\ \acute{\epsilon}\gamma\|\omega\ \omicron\upsilon\delta\acute{\epsilon}\ \acute{\alpha}\nu\ | \ \acute{\epsilon}\nu\ \kappa\acute{\alpha}\kappa\|\omicron\iota\varsigma\ \lambda\acute{\alpha}\theta\|\omicron\acute{\iota}\mu\alpha\nu$: trochaic verse of five feet.

1384–1390. Metres of the strophe: V. 1384. $\acute{\iota}\delta\acute{\epsilon}\theta\ \delta\pi\eta\ | \ \pi\rho\delta\nu\acute{\epsilon}\mu\acute{\epsilon}\tau\alpha\acute{\iota}$: pæonic verse. — V. 1385. $\tau\delta\ \delta\upsilon\sigma\epsilon\rho\acute{\iota}\sigma\tau\|\delta\upsilon\nu\ \acute{\alpha}\acute{\iota}\mu\|\acute{\alpha}\ \phi\upsilon\sigma\|\acute{\omega}\nu\ \acute{\alpha}\rho\eta\varsigma$: dochmiac dimeter: cf. notes on vv. 1233, 1234. — V. 1387. $\mu\acute{\epsilon}\tau\acute{\alpha}\delta\rho\delta\text{-}\mu\omicron\acute{\iota}\ | \ \kappa\acute{\alpha}\kappa\omega\upsilon\ || \ \pi\acute{\alpha}\nu\omicron\upsilon\rho\gamma\|\eta\mu\acute{\alpha}\tau\omega\upsilon$: the same. — V. 1388. $\acute{\alpha}\phi\upsilon\kappa\tau\|\omicron\acute{\iota}\ \kappa\upsilon\nu\acute{\epsilon}\varsigma$: dochmiac monometer. — Vv. 1386 and 1390. Iambic trimeters. — V. 1389. Iambic dimeter.

Verses 1391–1397 = 1384–1390.

From v. 1398 to 1441 lyric metres are mingled with the iambic trimeters in such a manner that the whole passage is divisible into strophe and antistrophe; viz. strophe, vv. 1398–1421 ($\omega\ \phi\acute{\iota}\lambda\tau\alpha\tau\alpha\iota\ \gamma\upsilon\nu\alpha\acute{\iota}\kappa\epsilon\varsigma\ \dots\ \omicron\iota\ \pi\acute{\alpha}\lambda\alpha\iota\ \theta\alpha\nu\acute{\omicron}\nu\tau\epsilon\varsigma$); antistrophe, vv. 1422–1441 ($\kappa\alpha\acute{\iota}\ \mu\eta\nu\ \pi\acute{\alpha}\rho\epsilon\iota\sigma\omega\ \dots\ \delta\acute{\iota}\kappa\alpha\varsigma\ \acute{\alpha}\gamma\omega\nu\alpha$).

1398-1421. The metres of the strophe, exclusive of iambic trimeters, are these: V. 1404. *αἰαῖ ἰῶ | στῆγαῖ*: dochmiac. Cf. note on v. 1234. — Vv. 1407, 1408. *ἤκουσ | ἀνῆκ|οῦστα δῦσ||τᾶνδς | ὦστῆ | φριξαῖ*: iambic dipodia; cretic; trochaic tripodia. Cf. v. 1085, *ὡς καὶ σὺ πάγκλαυτον · αἰῶνα κοινὸν εἶλου*, and *O. T.* 194. — V. 1413. *ῶ πδλις | ῶ γζνζ||ᾶ τᾶλ|αῖνᾶ | νῦν σῆ*: dactylic dimeter; trochaic tripodia. — V. 1414. *μοῖρᾶ κᾶθ|ᾶμιῆρ||ᾶ φθῖν|εῖν φθῖν|εω*: dactylic dimeter, trochaic penthemimer. — V. 1419. *τῆλουσ | ἄραι || ζῶσιν οἱ | γᾶς υπαῖ | κεῖμῆνοῖ*: iambic dipodia; three cretics. — V. 1421. *κτᾶ- νῶντων οἱ || πᾶλαῖ | θᾶνῶντες*: epitritus primus (cf. note on v. 123); iambus, bacchius; an "antispastic" verse, cf. note on v. 127; vv. 172, 250.

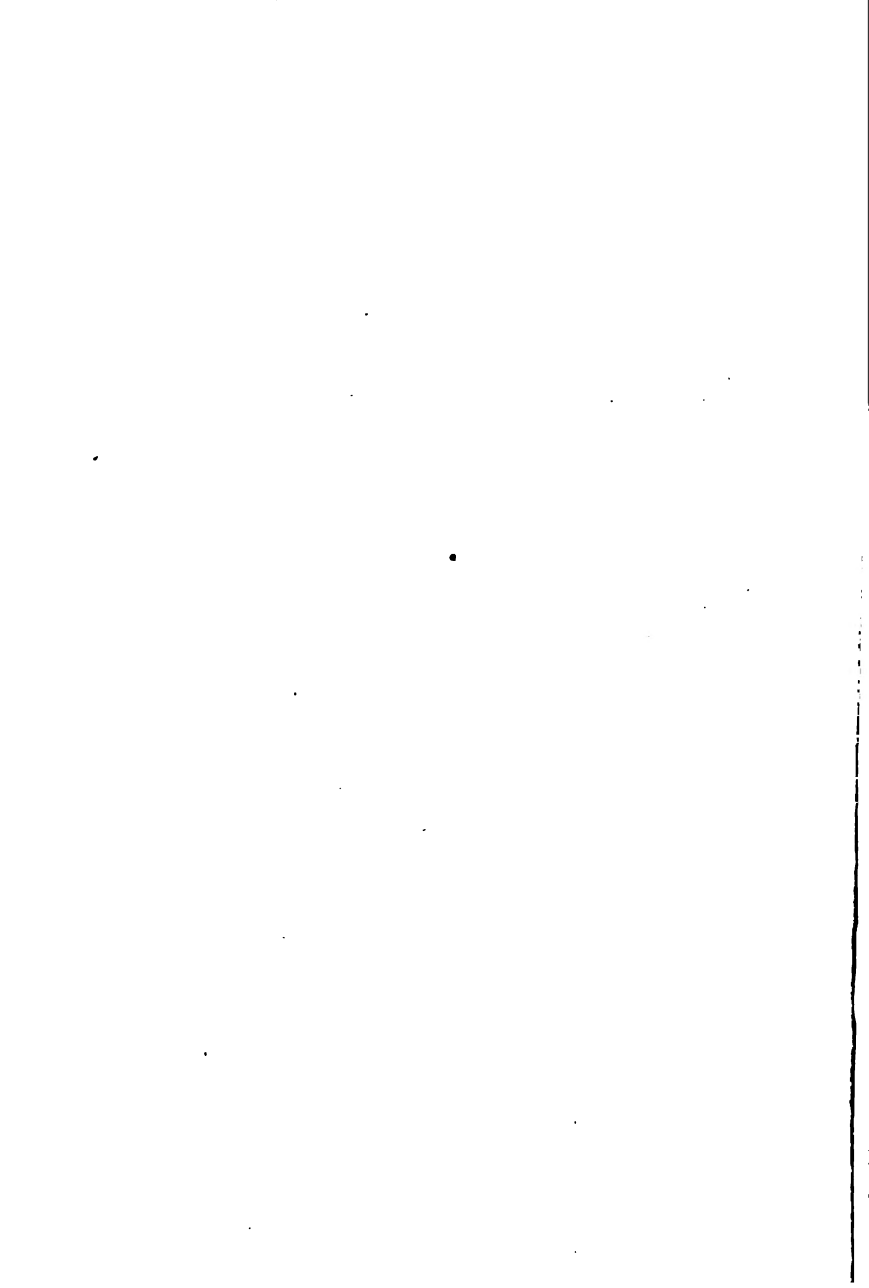
Verses 1422-1441 = 1398-1421.

THE END.









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